FOR ALL THE

Bishops and Priests IN CHRISTENDOM,

TO

Measure themselves by the Scriptures of Truth, and see if they be not reproved by them and the Spirit from whence they came.

And to all that call themselves *Papists*, *Bishops*, *Ministers* and *Teachers* of the Gospel; and *Professors* in *Christendom* (so called) that say, they have not the same Power and Spirit the Apostles had.

And such of them who say the Scripture is the Rule, for them to try themselves and their Actions, and see whether it be not contrary to the Scripture.

By George Fox. 1664

Read and try with Patience, and be not offended at Truth.

He that hath the Form of Godliness, and denyes the Power thereof, from such turn away, 2 Tim. 3. 5.

Wo be unto thee that spoilest, and thou wast not spoiled, and dost wickedly, and they did not wickedly against thee, when thou shalt cease to spoil, then thou shalt be spoiled, &c. Isa. 33. 1.

Wo unto the Rebellious Children, saith the Lord, that take Counsel, but not of me, and cover with a Covering, but not with my Spirit, that they may add Sin unto Sin, Isa 30. 1.

Let his Habitation be void, and let no Man dwell therein, and let another take his Office, Acts 1. 20.

HARVARD COLLEGE LIBRARY
GIFT OF
FRIENDS HISTORICAL LIBRARY
SWARTHMORE COLLEGE
JAN 16 1935

E

FOR ALL THE

Bishops & Priests

IN

CHRISTENDOM.

IF you do own God and Christ, the Prophets and Apostles, that God chooſed and ſent to ſpeak, and which Christ chooſed & ſent to Preach, and what they ſent them to declare againſt, are thoſe things to be held up, and ſuch Teachers, which they markt out by their Fruits that we ſhould know them by? are they not to be cryed againſt in theſe our Ages, as they did in their Ages.

Such as were the Sons of *Eli*, and *Eli* not reſtraining his Sons, but honoured his Sons above God; therefore the Lord ſaid, *He would cut off his Arm, and the Arm of his Fathers Houſe; and this ſhould be the Signe unto him, that he would cut off his Sons in one day*: So *Eli* the Prieſt loſt his two Sons, loſt his Life, loſt the Arke of God, and loſt the Prieſthood; and therefore ſaid the Lord, *I will ſtir up a faithful Prieſt that ſhall do according to my Heart and Mind*, (*to wit*, Samuel) *and all that is left in* Eli's *Houſe ſhall come and bow down to him for a piece of Silver and a morſel of Bread*, &c. 1 *Sam.* 2. 29. &c.

Here was the Judgments of God upon the unruly, and unfaithful Prieſts, as in the firſt of *Sam.* 2. *chap.*

And when *Samuel* was old, he made his Sons Judges over *Iſrael*, and his Sons walked not in his wayes, but turned aſide after

after Lucre, and took rewards, and perverted Judgment, which grieved the good People and *Samuel*, which brought Judgments afterwards upon them, as in *Sam.* 1*ſt.* and the 8*th. chap.* And *Samuel* ſaid unto all *Iſrael*, in the 1*ſt.* of *Sam.* 12. 3. *Behold here I am, bear Record of me before the Lord; whoſe Oxe have I taken? or whoſe Aſs have I taken? or whom have I done wrong unto? or whom have I hurt? or of whoſe Hand have I received any bribe to blind mine Eyes therewith, and I will reſtore it to you again?* then they ſaid, *Thou haſt done us no wrong, nor hurt us, neither haſt thou taken out of any mans Hands*, &c. *Samuel* ſaid unto them, *The Lord is witneſs againſt you, and his Anointed is witneſs this day, that ye have found nought in my Hands*, and they anſwered, *He is witneſs.*

Now, can you Prieſts of *Chriſtendom* ſay ſo, as *Samuel* ſaid here in Truth in his old Age, and the People ſay ſo of you as they ſaid here of *Samuel*, and cleared *Samuel*, ſaying, *Let the Lord be witneſs, come try your ſelves by this Scripture; and by the Prophets Example.*

And *Gehaſi* the Servant of *Eliſha* which went after *Naaman* for a reward, and when he came to him he asked him whether all was well, and he ſaid to him, *All was well*, then ſaid *Gehaſi*, *My Maſter* Eliſha *hath ſent me*, ſaying, *behold there be come to me even now from* Ephraim, *two young Men of the Children of the Prophets, give them I pray thee a Talent of Silver, and two Changes of raiments*; and *Naaman* gave him two Talents of Silver, and two Changes of Raiments; and ſo *Gehaſi* laid them in his Houſe, and came and ſtood before *Eliſha*, and *Eliſha* ſaid unto him, *Whence comeſt thou*, and he ſaid, *Thy Servant went no whither*, and he ſaid unto him, *went not my Heart with thee, when the Man turned again from his Chariot to meet thee? Is this a time to take Money, and to receive Garments, and Olives, and Vine yards, and Sheep and Oxen, and men Servants, and maid Servants?* then ſaid *Eliſha* to his Servant *Gehaſi*, *the Leproſie therefore of* Naaman *ſhall cleave unto thee and unto thy Seed forever*, and he went out from his Preſence, a leper white as Snow, mark ye Prieſts this, and whether the cauſe of this Leproſie of *Gehaſi* do not ſtick & remain upon

upon you who are of his Seed, and will take by force from them you do nothing for.

Now *Elisha* had healed this *Naaman* of his Leprosie, and *Naaman* would have given *Elisha* a reward, and *Elisha* affirmed he would not receive it, when *Naaman* would have constrained him to have received it, but *Elisha* refused it; and *Naaman* would have given *Elisha's* Servant something, but *Elisha* would not suffer him to give his Servant any thing, yet greedy Covetous *Gehasi* his Servant run after him with a Lye in his Mouth, and received his rewards, and received thereby the Leprosie to himself and his Seed forever.

And therefore take heed of *Gehasi's* Leprosie in running after gifts and rewards, ye Papists and Priests, and other Teachers, and mind also the nobleness of the Spirit which was in *Elisha*, who refused all *Naamans* gifts and rewards, and would not suffer his Servants to take any neither, 2 *King.* 5. *Chap.* and in the 2. of *King.* 6. Such was the Envy of some, that they would have taken off *Elisha's* Head, but the Lord prevented them, as in 2 *King.* 7. and the unbelieving Prince was troden to Death, according as *Elisha* Prophesied to him.

And as *Elisha* went through *Bethel* the Children mocked him, and two Bears came out of the Forrest and tore in Pieces two and forty of their Children; therefore take heed all ye Mockers and People, how ye suffer your Children and your selves to mock the Prophets of God, who do what they do freely, 2 *King.* 2. 24. And in *Isa* 56. the Lord God sent him to cry against the Watch-men and the Shepherds, & were not these such as pretended to watch for Peoples Souls and to feed them, think ye?

The Lord saith, which gathereth the scattered of *Israel*, *Yet will I gather to them those that are to be gathered to them*, all ye Beasts of the Field come to devoure, yea all the Beasts of the Forrest, [mark] their Watch men are all blind, [mark] all blind, strange Watch-men to be all blind, they have no knowledge, they are all dumb Dogs they cannot bark, they lie and sleep, and delight in sleeping, and these greedy Dogs can never have enough, and these shepherds cannot understand;

for

for they all look for their own way, every one for his gain from his Quarter, and say, *Come I will bring Wine, and we will fill our selves with strong Drink, and to morrow shall be as this day and much more abundant*, &c.

Now, are such Watch-men and such Shepherds as these to be held up, or to be Justified in our dayes, which the Prophet cryed against, he sayes, *They are all blind*, and calls them *all greedy dumb Dogs, who look for their own Advantage, and seek their gain from their Quarter*, and may not such be so called as do so now, as you may see in *Isa.* 56.

And *Isaiah* saith, *Ho every that thirsteth come ye to the Waters, and ye that have no Silver buy and eat, come I say, buy Wine and Milke without Silver and without price, wherefore do ye lay out Silver and not for Bread, and your labour without being satisfied, hearken diligently unto me, and eat that which is good, let your Souls delight in fatness, incline your Ears unto me, hear, and your Soules shall live*: So the Souls do not live without inclining the Ears, and coming unto the Lord, and hearing him. *Isa.* 55.

Now these Shepherds and blind Watch-men, which were called the greedy dumb Dogs that could never have enough, they were of another Spirit then *Isaiah* was of, who may get the Form of the true Prophets words, but not in the Power and Spirit that they were in, as many are now.

And in *Jer.* 5. and in the latter part of the Chapter, *Shall I not visit for these things*, saith the Lord, *Shall not my Soul be avenged of such a Nation as this? a horrible and a filthy thing is committed in the Land, the Prophets Prophesie falsly, and the Priests preach for Hire, or bear rule by their Means, and my People love to have it so, what will ye do in the end thereof?*

And now People consider, is not this a filthy horrible thing committed in the Land now, which *Jeremiah* the Prophet cryed against then? And *Jeremiah* wept over such, and said, *Oh! that my Head was full of Water, and my Eyes a Fountain of Teares*, &c. *For they bend their Tongues like bowes for Lyes, but they have no courage for Truth*, Jer. 9.

And again, in *Jer.* 10. 21. *For the Pastors are become Beasts and*

and have not sought the Lord, therefore have they no understanding, and all the Flocks of their Pastures are scattered: Measure your selves therefore, ye Pastors of this Age with those Pastors, and try and see if you be out of their steps.

And in *Jer.* 13. there you may see how the Priests and the false Prophets and all the Inhabitants of *Jerusalem* and of the Land, how that they were filled with drunkenness, *&c.* and how the Lord dasht them one against another, and further see the false Prophets in the 14. of *Jer. Thus saith the Lord, the Prophets prophesie Lyes in my Name, for I have not sent them, neither did I command them, neither did I speak to them, but they prophesie unto you a false Vision, and divination, and vanity, and the deceitfulness of their own Hearts, therefore thus saith the Lord, concerning the Prophets that prophesie in my Name, and I have not sent them; yet they say Sword and Famine shall not be in the Land, by Sword and Famine shall those Prophets be consumed, and the People to whom these Prophets do prophesie shall be cast out into the Streets of* Jerusalem, *because of the Famine and the Sword, and there shall be none to bury them, both they and their Wives, and Sons, and their Daughters, I will pour out their wickedness upon them*: So see what Judgments came upon these flattering false Prophets, and the People that set them up, and do you think, that they which hold up such in our Dayes, can they and them escape the hand of the Lord? does not many now prophesie and preach in the Name of the Lord that the Lord hath never sent, nor commanded, nor spoken to them? Nay, do not they say in plain Words there is no hearing his voice now adayes, how can he send them? then what can they preach or Prophesie? but a false Vision and a divination and vanity and deceitfulness of their own Hearts, now as then: So the true must have a command and hear God's voice; the true Prophets and Preachers that he sends, which deny such as *Jeremiah* did then.

Then *Pashur* the Son of *Immer* the Priest, heard *Jeremiah* Prophesie these things, smote *Jeremiah* the Prophet and put him in the Stocks that were in the high gate of *Benjamin*, on the morrow *Pashur* brought *Jeremiah* out of the Stocks, then

said

ſaid *Jeremiah* unto him, *The Lord hath not called thy Name* Paſhur *but Magor Miſſabib*, which by Interpretation is fear round about, *and thou* Paſhur *and all that dwelleth in thy Houſe ſhall go into Captivity, and thou ſhalt come to* Babylon, *and there ſhalt thou dye, and be Buried, and all thy Friends to whom thou haſt Prophecied Lyes*: So there was the end of the falſe Prophet and his Friends, ſee in *Jer.* 20. and take heed ye Prieſts of Chriſtendom of this, that breed up your Sons in the way of the falſe Prophets, who were Strikers and Perſecutors of the true.

Wo be unto the Paſtors that deſtroy and ſcatter the Sheep of my Paſture ſaith the Lord; therefore, thus ſaith the Lord God of Iſrael *unto the Paſtors that feed my People, ye have ſcattered my Flocks and thruſt them out, and have not viſited them; behold I will viſit you for the wickedneſs of your Works, ſaith the Lord, and I will gather the Remnant of my Sheep out of all Countries, whither I had driven them, and will bring them again to their Fold, and they ſhall grow and increaſe, and I will ſet up Shepherds over them to feed them, and they ſhall dread no more, &c.* So here the Lord is the gatherer of his Sheep unto his Fold, which the falſe Shepherds have ſcattered and thruſt them out of, whom the Lord will viſit; mark ye this, ye Papiſts, Prieſts *&c.* of Chriſtendom, that are found in the work of the falſe, and give over eating the ſowr Grapes and ſetting your Teeth on edge againſt God's Sheep, that are gathered into his Fold.

And the Lord ſaith, *I have ſeen the fooliſhneſs of the Prophets of* Samaria, *that Prophecied in* Baal, *and cauſed my People to err*; and further the Lord ſaith, *I have ſeen alſo in the Prophets of* Jeruſalem *filthineſs and Adultery, and walking in Lyes, they ſtrengthen alſo the Hands of the wicked*, mark, that none can return from his wickedneſs, *they are all unto me as Sodome*, ſayes the Lord, thoſe were ſad Prophets, *and the Inhabitants thereof as Gomorrah*; ſad People, ſad Profeſſors. So meaſure your ſelves ye Prieſts and Shepherds and People now adayes with theſe, and try whether ye be in their ſteps or not?

Therefore, *Thus ſaith the Lord of Hoſts concerning the Prophets, I will feed them with Worm-wood, and will make them drink*

drink the water of Gall, for from the Prophets of Jeruſalem *(which was the higheſt place of Worſhip) is wickedneſs gone forth into all the Land*: Now this is the food the Lord will feed them withall. So mark, this is to be your food, who are found in their ſteps and practice you Prieſts in *Chriſtendom*.

Again, *Thus ſaith the Lord God of Hoſts, hear not the words of the Prophets that Propheſie unto you, and teach you vanity, and ſpeak the viſion of their own Hearts and not from the Mouth of the Lord*; and here it's clear we are not to hear ſuch as does not ſpeak out from the Mouth of the Lord, which is God's command; and is it not ſaid, that none hath any thing from the Mouth of the Lord now a dayes, and there is no hearing of his Voice?

Moreover the Lord ſaith, *I have not ſent theſe Prophets, yet they ran, I have not ſpoken to them, yet they propheſie, but if they had ſtood in my Counſel, and had declared my Words to the People, then they would have turned them from their Evil way, and the wickedneſs of their Inventions.*

And now here ye may ſee what is the cauſe that People are not turned from their Evil wayes, & from their wicked Inventions, becauſe the Prophets run and God never ſent them, and ſpeak and he never ſpoke to them, and ſtand in the Counſel of God. Now might not thoſe falſe Prophets ſay, *We have the words of the Lord which* Moſes *and the Prophets ſpoke*, as you now ſay ye have the words that Chriſt and the Apoſtle ſpoke, yet not from the Mouth of the Lord: ſo would not the true Prophets have reproved you, who are found in the falſe Prophets practice?

I have heard ſaith the Lord, what the Prophets ſaid that propheſie Lyes in my Name, ſaying, I have dreamt a Dream: mark, ſtill they go in God's name, and uſe his Name, as all the falſe doth that God never ſent nor ſpoke unto.

But ſaith the Lord, *How long do the Prophets delight to propheſie Lyes, even propheſying the deceit of their own Hearts; think they to cauſe my People to forget my Name by their Dreames, which they tell every Man to his Neighbour as their forefathers have forgotten my Name?* So it is but the deceit of their own

Hearts, and a dream, if it be not from the Mouth of the Lord, though they may run and tell it in the Name of the Lord, *But the Prophet that hath a Dream let him tell his Dream, and he that hath my word let him speak my word faithfully; what is the Chaff to the Wheat, saith the Lord? Is not my Word even like a Fire, saith the Lord, and like a Hammer that breaketh the Stone? and therefore saith the Lord, behold I will come against the Prophets that steal my Word, every one from his Neighbour*, mark, that steal God's words, and therefore consider all you Prophets and Teachers, that do not speak from the Mouth of the Lord, do not you steal God's words from your Neighbour? Will not the Lord come against you? For do not you all steal his words that have not the word from the Lord's Mouth? then are not you all Chaff? *Behold, saith the Lord, I will come against the Prophets which have sweet Tongues, and say, he saith it* (to wit, *the Lord*) Oh! Is not this deceit? and are not many found in this practice? try your selves though your Tongues be never so sweet, and let not Means of Lucre blind your Eyes.

And behold saith the Lord, I will come against the Prophets that Prophesie false Dreams, and do tell them, and cause the People to Err by their Lyes, and by their flatteryes, and I sent them not, saith the Lord, nor commanded them, therefore they bring no profit to this People, saith the Lord. And therefore it's clear those that God commands not nor sends, bring not profit to the People then, nor now; but they feed the People up with flatteries and with Lyes, therefore examine your selves and your Fruits; for the wickedness of these false Prophets and Priests and Pastors, and such as followed and held them up, *I will bring saith the Lord upon them an everlasting reproach and perpetual shame that shall never be forgotten*, as may be seen throughout *Jer.* the 23. and do you think, that ye that are found in their practices, that these things are forgotten of the Lord, and that he will not visit you for the same? And though the Lord sent unto them his Prophets and Servants rising up early, but they would not hear nor incline their Ears to obey, but

Jer. 25.

but inclined their Ears after those false Prophets, Priests and Pastors; is it not so now? examine your selves by the Scripture.

Then spake the Priests and the Prophets unto the Princes, that *Jeremiah* is worthy to dye, and he told them, if they put him to death they would bring Innocent Blood upon themselves, and upon their City, and upon the Inhabitants thereof; for of a Truth the Lord hath sent me unto you to speak all these Words in your Ears; and this stopt them from putting him to death, as you may see in *Jer.* 26.

And some of the Elders said, that *Micah* prophesied in the Dayes of *Hezekiah*, and told him that *Zion* should be ploughed up like a Field, and *Jerusalem* should be as a Heap, and the Mountains of the House should be as the high place of the Forrest, but *Hezekiah* did not put him to death; and *Uriah* he prophesied against the City of *Jerusalem*, he prophesied to King *Joachim*, and to all his men of Power and Princes, and the King sought to slay him, but *Uriah* heard it and went into *Egypt*, but the King sent for him from thence and slew him; but the Hand of *Ahikam* was with *Jeremiah* that they should not give him to the People to put him to death: And have not many of the Priests imprisoned and sought the Life of many of God's Prophets now adayes, that have declared against you the like things?

And *Hananiah* a false Prophet, which took the Yoke off *Jeremiah*'s Neck and prophesied Lies unto the People, then *Jeremiah* made him Yokes of Iron, and *Jeremiah* said to *Hananiah*, *Hear now the Words that the Lord hath sent unto thee, thou makest these People to trust in a Lye, therefore thus saith the Lord, I will cast thee off from the Earth, this Year thou shalt dye, because thou hast spoken rebellionsly against the Lord: So* Hananiah *the false Prophet died the same Year in the seventh Moneth*, Jer. 28.

Again *Thus saith the Lord of Hosts, the God of* Israel, *let not your Prophets and your Southsayers that be amongst you deceive you, neither give ear to your Dreams which ye dream; for they prophesie to you a Lye in my Name: I have not sent them*

 saith

saith the Lord. So their Ears are to be unto the Lord, and not to the Dreams of their false Prophets, nor their own.

And you may see what became of *Shemaiah* the false Prophet, who prophesied unto the Captivity, and sent Letters in the Name of the Lord to them in *Babel*; thus saith the Lord [*of Shemaiah*] *because he had prophesied unto you and I sent him not, he hath caused you to trust in a Lye, therefore thus saith the Lord, I will visit* Shemaiah *and his Seed, he shall not have a man to dwell among st his People, neither shall he behold the good that I will do for my People saith the Lord, because he hath spoken rebelliously against me saith the Lord.* Therefore see ye Priests in *Christendom* how dangerous it is to speak lying Words in the Name of the Lord, and say thus saith the Lord, when the Lord never spoke unto them; and go about to make him the Father of their Lyes; but such you may see the End of, which were reproved by the true Prophet, *Jer.* 29. and such shall not enjoy the good of the Land, though they may hale & pluck from People for a time. And in *Jer.* 37. 15. where the Princes were angry with *Jeremiah* and smote him, and laid him in prison in the House of *Jonathan*, and put him in the Dungeon: And in the 18th ver. they desired that *Jeremiah* might be put to death; for he weakens the Hands of the People, then said *Zedekiah* the King, *Behold he is in your Hands; for the King can deny you nothing, then took they* Jeremiah *and cast him into the Dungeon of* Melachiah, *and they let him down with Cords into the Dungeon, and there was no Water but Mire*; so Jeremiah *stuck fast in the Mire, and* Ebedmilech *the Black Moor told the King that they had done evil in casting* Jeremiah *the Prophet into the Dungeon, and he dieth for Hunger*; and so here the Black-More had more Mercy upon him then his own Country-men the professing Priests and *Jews, and the King bid the* Black moor *take thirty Men with him, and take up* Jeremiah *before he died, and so he took old Rags and Clouts and bid* Jeremiah *put them under his Arm-Holes between the Cords, and so they drew* Jeremiah *out*, as in *Jer.* 38. *and* Jeremiah *remained in Prison till the Children of* Israel *went into Captivity to* Babylon, *and* Nebuchadnezar's *chief Steward took* Jeremiah

in

in and said unto him, that he loosed him this Day from his Chain that was on his Hands, and if it please thee to come with me unto Babel, *come and I will look well unto thee, but if not, tarry still, behold all the Land is before thee, whether it seemeth good and convenient for thee to go, thither go.* So here is seen the Moderation of this Heathen to the Lord's Prophet, and the Fulfilling of the Lord's Prophet's Sayings upon all the false Priests and Prophets; for he was bound in a Chain to have gone to *Babylon* amongst the rest till he understood who he was, and this chief Steward of *Nebuchadnezar* did say unto *Jeremiah*, *The Lord thy God hath pronounced this Plague against this Place, and now the Lord hath brought it to pass, and done it according as he hath said, because you have sinned against the Lord, and have not obeyed his Voice, therefore this thing is come upon you.* Now here you may see, here this Heathen could see the Fulfilling of this Word of the Lord upon the rebellious professing *Jews* and *Jerusalem* for sinning against the Lord, and not obeying his Voice; and see how this Heathen could believe in the Lord, and speak of the Lord which had not the Scriptures, which was *Nebuchadnezar*'s chief Steward, as in *Jer.* 40. And have not many of the Lords Prophets found more Moderation and Civility amongst the Heathen, then from the outside professing *Christians*?

And in *Lament.* 2. 14. where he speaks of the flattering Prophets, and saith, *Thy Prophets have looked out vain and foolish things for thee, and they have not discovered thine Iniquity to turn away thy Captivity, but have looked out for thee false Prophecies and Causes of Banishment.* And so instead of discovering to People their Iniquity, which is the Cause of Captivity and Banishment from the Lord, you teach People to plead for their Body of Sin, and Death, and Iniquity to the Grave, and when all is buried together, then for Ten or Twenty Shillings give them a Funeral Sermon.

And in *Lam.* 4. 13. *For the Sins of her Prophets, and the Iniquity of her Priests, that have shed the Blood of the just in the midst of her, they have wandered as blind men in the Streets, and they are polluted with Blood.* See how *Jeremiah* laments over these

these poor People, which the false Priests and Prophets were the Cause of their Misery; and was it not the Cause of those false Priests, *Scribes* and *Pharisees* that Destruction came upon the *Jews* and *Jerusalem* in the Dayes of Christ, who would neither own him themselves, nor suffer others; and is it not the same Case that brings Misery upon all *Christendom* now, even the Sins and Iniquities of the Priests and People?

And in *Jer.* 13. there you may see how the false Priests were like to Foxes that worried and destroyed the Sheep and Lambs, *Son of Man prophesie against the Prophets of* Israel, *that prophesie out of their own Hearts* (So it was not from the Lord) *thus saith the Lord God, Wo unto the foolish Prophets that follow their own Spirits, and have seen nothing. Oh* Israel, *thy Prophets are like unto Foxes in the waste Places; ye have not risen up in the Gaps, neither made up the Hedge for the House* Israel, *to stand in the Battel in the Day of the Lord.* So is not this the Mark now of all the false Prophets that follow their own Spirits and see nothing, who say, they have not the same Spirit as the Prophets and Apostles had? Is not this your Confession both in Old and *New-England*, and other Places? And how can you make up the Hedge, or stand in the Gap, and not be in that Spirit and Power that the Prophets and Apostles were in, but rather make it wider?

But further, the Lord saith concerning the false Prophets, *They have seen Vanity, and Lying Divination, saying the Lord saith it, and the Lord hath not sent them, and they have made others to hope that they would confirm the Word of their Prophecy: Have ye not seen a vain Vision, and have ye not seen a lying Divination, and ye say the Lord saith it, when I have not spoken? therefore thus saith the Lord God, because ye have spoken Vanity and seen Lyes, therefore behold, I am against you saith the Lord.*

Now here we see such that the Lord hath not spoken to, and the Lord hath not sent them, yet these false Prophets or Teachers would Father their Words upon the Lord, and will they not do so now, saying the Lord saith it, and profess themselves that the Lord sent them, when the Lord never spoke to them;

but

but the Lord and his Prophets are againſt all ſuch? And the Lord ſaith, *My Hand ſhall be upon the Prophets that ſee Vanity & divine Lies, they ſhall not be in the Aſſemblies of my People, &c. they ſhall know that he is the Lord*; and ſaith the Lord, *becauſe they have deceived my People, ſaying, Peace, and there was no Peace; one builds up a Wall, and behold the other daubs it with Untempered Morter, and this Wall ſhall fall; for there ſhall come a great Shower, and I will ſend Hail-Stones that will cauſe it to fall, and a ſtormy Wind ſhall break it down, and when the Wall is fallen, will it not be ſaid, where is the Daubing wherewith ye have daubed it?* So God will deſtroy all theſe falſe Prophets, and their Wall, and their Daubings to the Ground, ſo that the Foundation thereof ſhall be diſcovered, and it ſhall fall and be conſumed, and ye ſhall know that I am the Lord.

Thus ſaith the Lord, I will accompliſh my Wrath upon the Wall, and upon them that have daubed it with Untempered Morter, and will ſay unto you, the Wall is no more, neither the Daubers thereof (to wit, the falſe Prophets of *Iſrael*) *which propheſied upon* Jeruſalem, *and ſeeing Viſions of Peace for it, and there is no Peace ſaith the Lord.*

So here is the End of the falſe Prophets and their Daubing, and their Wall, who follow their own Spirit, and ſee nothing; and ſuch cannot temper the Morter; for that is done by God's Spirit, they muſt follow that, and they that do, cry againſt ſuch as *Ezekiel* declared againſt.

And ſo the Son of Man was to ſet his face againſt all ſuch as propheſied out of their own Hearts, & ſuch as ſowed Pillows under the Arm-Holes that they might lie ſoft in their Sins & Wickedneſs, & hunted the Souls of God's People. And ſaith the Lord, *Will ye polute me amongſt my People for Hand-fulls of Barley, and Pieces of Bread, to ſlay the Souls of them that ſhould not dye, &c?*

Wherefore thus ſaith the Lord God, *Behold I will have to do with your Pillows, wherewith ye have hunted the Souls, to make my People fly, and I will tear them from your Arm-holes, and I will let the Souls go*, bleſſed be the Lord, for it is his own Work, which many witneſs, even the Souls that ye hunt to make them to fly; here the Lord reſcues the Souls

out,

out of the Snares of the false Prophets, to him be Glory for ever; *Your Vails also will I tear, and deliver my People out of your Hand, and they shall be no more in your Hands, to be hunted, and ye shall know that I am the Lord, because with your Lyes ye have made the Hearts of the Righteous sad, whom I have not made sad, and strengthned the Hands of the Wicked, that he should not turn from his wicked Way, by promising him Life*; and this is the Work of the false Prophet, that follows his own Spirit, that hath not the Spirit of God's Prophets, to make the Heart of the Righteous sad, & to strengthen the Hands of the Wicked, that they should not turn from their wicked Way, promising them Life in it, and teaching them to plead for Sin as long as they live; but the everlasting Life is out of it, being turned from the Way of the Wicked; and do not you Priests now adayes promise them Life, though you say, they must carry their Body of Sin and Death to the Grave; and so are worse then your Fore-fathers, whom the Lord by his Prophets declared against.

Therefore saith the Lord, *Ye shall see no more Vanity, nor divine Divination, for I will deliver my People out of your Hands, and ye shall know that I am the Lord*; So it is the Lord that delivers his People out of the Hands of these false Prophets, that follow their own Spirits, and teach for Handfuls of Barly and Pieces of Bread a Divination of their own Brain, and say, *Thus saith the Lord*, when the Lord never spoke unto them, nor sent them; and many can witness this Deliverance of the Lord, blessed be his Name forever, *Ezek.* 13. throughout.

And the Lord said also, *Thou Son of Man, the Children of my People that talk of thee by the Walls, and in the Doors of the Houses, and speak one to another, every one to his Brother, saying, come I pray you, and hear what is the Word that cometh from the Lord; for they come unto thee as a People use to come, and my People sit before thee, and hear thy Words, but they will not do them, for with their Mouthes they make* * JESTS,

* Heb. *and their Hearts go after their Covetousness, and lo, thou art to them as a jesting-Song of one that hath a pleasant Voice and can sing well, for they hear thy Words, but they*

do

do them not; and when this cometh to pass, for lo it will come, then they shall know a Prophet hath been amongst them, when the Lord hath brought his Plagues and Judgments upon them, as in the afore-going Chapter, *Ezekiel.* 33. 31. And is not this the Condition of People now? and are they not more forward to do the false Prophets Words then the true, which he speaks from the Lord, and yet will say the good Words, but not do them? and have not you been often warned of this?

And *Ezek.* 34. there ye may see the evil Shepherds, which *Ezekiel* was to prophesie against, *Thus saith the Lord unto the Shepherds, Woe be unto the Shepherds of* Israel, *that feed themselves; should not the Shepherds feed the Flocks? ye eat the Fat ye cloath ye with the Wool, ye fill them that are fed, but ye feed not the Sheep; the weak have ye not strengthned, the sick have ye not healed, neither have ye bound up the broken, nor brought again that which was driven away, neither have ye sought that which was lost, but with Churlishness and with Rigor have ye ruled them* (mark here the false Prophets evil Works, who left the true Work) *& the Sheep were scattered without a Shepherd, and when they were dispersed, they were devoured of all the Beasts of the Field; my Sheep wandered through all the Mountains, and upon every high Hill; yea, my Flocks were scattered throughout all the Earth, and none searched nor sought after them; therefore as I live, saith the Lord, surely because my Flock was spoiled, and my Sheep were devoured of all the Beasts of the Field, having no Shepherd; neither did my Shepherds seek my Flock, but fed themselves, and not the Flock; thus saith the Lord, behold I come against the Shepherds, and I will require my Sheep at their Hands* (mark) *and cause them to cease from feeding of the Sheep, neither shall the Shepherds feed themselves any more* (mark, feed themselves) *I will deliver my Sheep from their Mouthes* (mark, from the Shepherds Mouthes) *and they shall no more devour them:* So here is seen the Marks of those Shepherds that devour God's People; come try your selves ye Shepherds, now adayes are not these Marks found upon you?

For thus saith the Lord, Behold I will search out my Sheep, and seek them, and I will deliver them out of all Places where

they have been ſcattered in the Cloudy and Dark Day, ſeek them, and I will bring them out from among the People, and feed them upon the Mountains of Iſrael, *and I will feed them in a good Paſture, in their own Fold, and there they ſhall lye in a good Fold, and in fat Paſture, and I will feed my Sheep, and bring them to their Reſt, ſaith the Lord, and I will ſeek that which was loſt, and bring again that which was driven away, and I will bind up that which was broken, and will ſtrengthen the weak, but I will deſtroy the fat and the ſtrong, and will feed them with Judgment*; and this is the Lord's Work by his power, which many can witneſs, bleſſed be his Name forever; for the Lord doth judge betwixt Sheep and Goats: So the Lord is our Shepherd, and we ſhall not want; and the Lord ſaith to the falſe Shepherds, *Seeing it is a ſmall thing unto you to eat up the good Paſture, but ye muſt tread down with your Feet the Reſidue of your Paſture, and to have drunk of the deep Waters, but you muſt trouble the Reſidue with your Feet, and my Sheep eat that which ye have troden with your Feet, and drink that which ye have fouled with your Feet*; *therefore thus ſaith the Lord God unto them, behold I even I* (mark) *will judge between the fat Sheep and the lean Sheep, becauſe ye have thruſt with Side and with Shoulder, and puſht all the weak with your Horns, till ye have ſcattered them abroad*; *therefore I will ſave my Sheep, ſayes the Lord, and they ſhall no more be ſpoiled, or a Prey unto you*; *and I will judge betwixt Sheep and Sheep, and I will ſet up a Shepherd over them, and he ſhall feed them, even my ſervant* David, *and he ſhall feed them, and he ſhall be their Shepherd, and I will be their God*: Here ye may ſee the Lord God is drawing and gathering his Sheep to Chriſt Jeſus, the true Shepherd, that layes down his Life for his Sheep; and this many do witneſs, that have been ſcattered, and been made a Prey upon by the Mouthes of the falſe Shepherds, that have fed themſelves, and have been wandring from Mountain to Mountain in this cloudy dark Day; but the Lord hath ſought them that have been loſt, and bound them up that have been broken, and ſtrengthned the weak, and hath brought many to the one Fold, into his Paſture, to the one Shepherd Chriſt Jeſus, and is bringing others to him; therefore try your ſelves

ye

ye Paſtors, whether ye are not found in the Steps of thoſe falſe Shepherds Wayes and Steps, which the true Prophets cryed againſt.

And Chriſt ſaith, *None can come unto me, except the Father draw him*; and the Truth of this we witneſs, bleſſed be the Lord forever: *And as a Company of Thieves wait for a Man, ſo the Company of Prieſts murder in the Way by conſent; for their Work is Miſchief.* Was not this ſo in *Hoſea*'s Dayes, as you may ſee in *Hoſea* 6. 9. And was it not ſo in the dayes of Chriſt againſt him? & is it not ſo now? read in *Mat.* 27 how early they got up in the Morning to work Miſchief, for when Morning was come they roſe up together, the Chief Prieſts and Elders to take Counſel together to put Chriſt to death: And hath not this ſpirit and Practice been found amongſt ye Prieſts and Profeſſors now adayes againſt Chriſt's Followers?

And in *Amos* the 7th, ſee what Rage the High-Prieſt *Amaziah* was in againſt *Amos*, & inform'd King *Jeroboam* againſt him, ſaying, that *Amos hath conſpired againſt thee O King*; & warned *Amos* to be gone into the Land of *Judah* and propheſie there, and propheſie no more at *Bethel* which was the King's Chappel and Court: and then *Amos* the Herdſman ſaid to the Prieſt *Amaziah* that *he was no Prophet but a Herdſman, and a Gatherer of Figs*. Here you may ſee the Wrath and Rage of the High-Prieſt againſt the Servant of God as they do now adayes.

And in *Micha* 2. 11. *If a man walking in the ſpirit of Falſhood lye, ſaying, I will propheſie unto thee of Wine, and of ſtrong Drink, he ſhall even be a Prophet for this People.* Theſe were the Prophets that pleaſed People then, and are they not them that do ſo now? And ſuch like Prophets are not like to turn People to God no more now then then.

And in *Mic.* 3. ſee the chapter throughout, and meaſure your ſelves by thoſe Prieſts and Prophets, and ſee if you be not found in their Steps, *They eat the good*, ſaith the Prophet, *and love the Evil, they pluck off their Skins from them, and their Fleſh from the Bones; they eat alſo the Fleſh of my People* (mark Men eat) *they flea off their Skins from them; and they break their Bones and chop them in Pieces as for the Pot, and as Fleſh*

within the Cauldron, then shall they cry unto the Lord, but I will not hear them; he will hide his Face from them, because they have done Wickedly in their Works. Now here you may see these Wicked workers could cry unto the Lord; they had a Profession then, as many in their practice do now.

But *thus saith the Lord concerning the Prophets that deceive my People, and bite them with their Teeth,* mark, *and cry Peace* (this is a strange Peace) *but if any man put not into their Mouths* mark, *into their Mouths, they prepare War against them*; and have not we seen this Scripture fulfilled, and daily fulfilling among the Priests of *Christendom* so called?

Therefore Night shall be unto you for a Vision, and Darkness shall be unto you for a Divination, and the Sun shall go down over the Prophets, and the Day shall be dark over them. Mark, ye that are found in these Steps; is not the Sun gone down upon you all, & doth not then dark Night follow? read your Condition, and try your selves.

Then shall the Seer *be ashamed, and the* Southsayer *confounded, yea they shall all cover their Lips; for they have no Answer from God.* And is not this one of your Articles of your Faith, that there is no hearing God's Voice now adayes, nor no Answer from God; so that you may cover your Lips and be ashamed, and say the Sun is gone down upon you, and your Day is dark upon you; but *Micha* saith, *truly I am full of Power by the Spirit of the Lord; and of Judgment, and of Strength, to declare unto* Jacob *his Transgression, and unto* Israel *his Sin, &c.* And are not such things to be declared against now, by them that are full of the Power and Spirit of God now in *Christendom*, as he declared against then.

And saith he, *They build up* Sion *with Blood, and* Jerusalem *with Iniquity*: And may it not be said, that *Christendom* is built up with Blood and Persecution, and with Iniquity? Now is not your *Zion* and your *Jerusalem* all on Heaps, and like a Forrest that is barren, who plead for Sin and Imperfection to the Grave?

The Heads thereof judge for Reward, saith *Micha, the Priests thereof teach for Hire, the Prophets thereof prophesie for Money,*

yea

yet will they lean upon the Lord and say, is not the Lord amongst us, no Evil can come upon us? Therefore shall Sion *for your sakes be ploughed up like a Field, and* Jerusalem *shall be an Heap, and the Mountain of the House, as the high Place of the Forrest.* And now try your selves ye Priests and Prophets, do not ye Teach for Hire, and prophesie for Money? And do not you think that your *Sion* must be turned up like a Field with God's Plough, and your *Jerusalem* be as a Heap, and the Mountain of your House like the high Place of the Forrest barren, you being found in the steps of those Priests and Prophets, if you believe *Micha* to be a true Prophet, do not you think those things will come upon you, that he declared?

And in *Zeph.* 3. 4. where he saith, *Her Prophets are light and wicked Persons, her Priests have polluted the Sanctuary, and they have wrested the Law.* Now measure your selves with these, and look into your Actions, that profess your selves Ministers of the Gospel, and see if this Lightness and Wickedness be not found amongst you, and that your Sanctuaries are not corrupted? And do not you plead for [Term of Life] a Body of Sin and Death, and cast the Law of the Spirit of Life which is in Christ Jesus behind your Backs, which makes free from the Law of Sin and Death.

And in *Zach.* 11. 17. *Oh Idol-Shepherds that leave the Flock, the Sword shall be upon his Arm, and upon his right Eye; his Arm shall be clean dried up, and his right Eye shall be utterly darkned.* See here is God's Judgments denounced upon the Idol Shepherd that leaves his Flock. And in the 8th verse, *It is said, Three Shepherds did I also cut off in one Moneth, and my Soul loathed them, and their Souls abhorred me.* Here is the End of such Shepherds as abhor the Lord, and yet pretend to keep his Sheep. Now try your Selves, you Priests of *Christendom*, see if your right Eye be not darkned, and your Arm dried up, and then how can you see?

And in *Mal.* 2. The Priests Lips should have preserved Knowledge, and they should have sought it at the Lord's Mouth; *But now O ye Priests, this Commandment is for you, if yee will not hear it, nor consider it in your Hearts to give Glory*

to my Name, ſaith the Lord of Hoſts; I will even ſend a Curſe upon you, and will curſe your Bleſſings, yea, I have curſt them already; mark, becauſe ye do not conſider it in your Hearts; therefore what are your Bleſſings good for, if they be curſt?

Behold, ſaith the Lord, I will corrupt your ſeed, and caſt Dung upon your Faces, and you ſhall be like unto it; mark, like unto Dung, which the Lord will caſt upon you; and therefore all ye Prieſts conſider this Command and take it to Heart, who have left the Work of God, whoſe Lips ſhould have preſerved Knowledge, if ye had ſought his Law from his Mouth; but you ſay, now adayes there is no hearing his Voice; then no receiving his Law from his Mouth, to wit, the Law of the Spirit of Life which is in Chriſt Jeſus, whom God hath made a Prieſt higher then the Heavens, whom all people muſt ſeek their Knowledge from, and Salvation from; for he is their Treaſure: here ye may ſee what Judgments came upon the *Iews* and their Prophets, Shepherds, Prieſts, and Paſtors; and what Miſery they brought the people into, and what Judgments God ſent his Prophets to denounce againſt them, and to diſown them, and what Miſery he brought them into, that ſpoke and run, and uſed their Tongues, and ſtole God's words from their Neighbour, when the Lord never ſpoke to them, nor ſent them: And theſe were ſuch as teached for Hire, and for filthy Lucre, and Hand-fuls of Barly, and for pieces of Bread, and were the Flatterers and Daubers with Untempered Morter; and filthy Dreamers, and followed the Divination of their own Hearts and Brains, and followed their own Spirit, ſeeing nothing, and ſtrengthen the Hands of the wicked, and ſadned the Righteous, ſeeking for their Gain from their Quarter, where they have got their Quarter, there they are ſeeking for their Gain; ſpeaking peace to people whileſt they put into their Mouths, but if not they prepared War againſt them, and theſe turned againſt the Lord's prophets, and caſt his Law behind their backs, and caſt off the Lord, though they might get the Form of Words, of the Law and of the prophets, yet out of the Life theſe were all judged with the Lord, and with his Prophets that ſpoke from the Mouth of the Lord; therefore ſuch

cannot

cannot be owned now that be found in their Steps in *Christendom*, and that are found in their practices, if they own God and his prophets that declared against them, as you may see in the prophets of the old Testament, and therefore try your levels by these Scriptures.

And now let us see in the New Testament what sort of preachers Christ and the Apostles cried against, and what Sort they owned and sent forth.

Christ said, Wo unto the Scribes and blind *Pharisees*, which made clean the outside of the platter, and appeared beautiful outwardly, but inwardly were full of Bribery, and Excess, and dead Mens Bones, and Filthiness. Now these were high-Professors that had a beautiful outside, and shined like a Cup or a Platter on the outside; and did not many of these Professors outstrip many of the Professors of Christ's Words now a-dayes in the outside?

Again, Christ speaks to the Multitude, and to his Disciples, & tells them how they shall know the false Teachers with their Marks; *They bind heavy Burdens, and grievous to be born, and lay them on mens shoulders*, here is one Mark, *but they themselves will not bear them with one of their little Fingers; they will not move that which they lay upon others*, and that is contrary to the Law; *For all their Works they do is to be seen of Men, they make their* Phylacteries *broad, and make long the Fringes of their Garments*: Here is another Mark, by their Garments and doing what they do to be seen, which these in our Dayes may try themselves by, whether these Marks be not found upon them.

They love the chiefest Place in Feasts, and to have the chiefest Place in the Assemblies; here is another Mark: *They love Greetings in the Market-Place, and to be called of Men* Rabbi *or Master*: Here is another Mark.

But saith Christ to his Disciples, *Be not ye called of men Master* or Rabbi; *for one is your Master, even Christ, and you are all Brethren; he that is the greatest among you, let him be your servant*. Here is Christ's Doctrine to his Ministers, *Mat.* 23.

and

and the Marks or Tokens by which People may know the false; and therefore try your selves, ye Preachers and Priests in *Christendom*, have ye not all these Marks and Badges, and to be cried gainst by the Spirit?

And the false Teachers were such, as garnished the Sepulchers of the Righteous, and said, *If we had been in the Dayes of our Fore-Fathers, we would not have killed the Prophets, or have been Partakers with our Fore-Fathers in the Blood of the Prophets*; *so then be ye Witnesses*, saith Christ, *unto your selves, that ye are the Children of them that murdered the Prophets. Oh Generation of Vipers! how can ye escape the Damnation of Hell*, saith Christ? And do not many say so now, that are found in the Practice of their Fore-Fathers the Scribes and *Pharisees*?

And further, Christ saith, *Wherefore, behold I send unto you Prophets, and Wise Men, and Scribes, and of them ye shall kill and crucifie, and of them ye shall scourge in your Synagogues, and persecute from City to City*; mark these were such as Christ should send amongst those Professors, and that was then to be fulfilled, that upon you might come all the Righteous Blood that was shed upon the Earth &c.

Now have not many Christians in Profession, but not in Possession fulfilled these Sayings of Christ upon his Servants, in scourging and persecuting, and putting them out of their Synagogues in these our Dayes.

And in *Mat.* 10. where Christ sent forth his Disciples to preach, and said, *As ye go preach, saying the Kingdom of Heaven is at Hand; heal the sick, cleanse the Leprous, cast out Devils, freely you have received, freely give, possess not Gold nor Silver in your Purses, nor take a scrip for your Journey, neither two Coats, nor Shoes nor staff; for the Workman is worthy of his Meat; and into what City or Town ye shall come, enquire who is worthy in it, and there abide till ye go hence, and when ye come into an House, salute the same, and if the House be worthy let your Peace come upon it, but if it be not worthy let your Peace return to you again, and whosoever will not receive you, nor hear your Words*; mark, *nor hear your Words, when you depart out of*

that

that House or City, shake off the Dust of your Feet for a Testimony against them; truly I say unto you, for it shall be more tolerable for Sodom *and* Gomorrah *in the Day of Judgment, then for that City,* saith Christ.

Behold I send you, as Sheep in the midst of Wolves, be ye therefore wise as Serpents, and innocent as Doves; beware of Men; for they will deliver you up to the Councils, and will scourge you in their Synagogues, mark, *in their Synagogues; ye shall be brought before the Governours and Kings for my Name Sake in witness to them and to the* Gentiles; *but when they deliver you up, take no thought, how or what you shall speak; for it shall be given you in that Hour what ye shall say; for it is not ye that speak, but the Spirit of the Father, which speaketh in you.* Now mark how Christ sent forth his Ministers, here they were to give freely; for freely they had received of Christ, and they were not to take Gold or Silver in their Purses, nor Scrips, they were to enquire who was worthy in Town or City, and what was set before them, that they were to eat; they were not to enquire what Benefits or Augmentations belonged to such a Town or Place, and they were not to go to the Magistrates for the Bag and their Staff, but who was worthy; and they were to be as innocent as Doves; for they went amongst Wolves as Sheep; they were to be delivered up before Councils, and scourged in the Synagogues; they were to be brought before Rulers, but they were not to take thought or study what to speak; for it was the Spirit of the Father spoke in them. Now who in *Christendom* goes on in this Path of the Disciples of Christ, as you may see *Mat.* 16. and *Mark* 6. and *Luke* 9. and obey the Command of Christ herein.

And in *Luke* 10. where Christ appointed his Seventy Disciples and sent them out two and two before him, and he said unto them, *The Harvest is great, but the Labourers are few, pray therefore the Lord of the Harvest to send forth Labourers into his Harvest*; mark, pray for the Lord to send them forth, who is the Lord of the Harvest; so these were not to be sent forth by men, but by the Lord of the Harvest; and this was Christ's Command for his Disciples to pray, and saith

Christ to his Seventy, *Go your Wayes, behold I will send you forth as Lambs amongst Wolves*; mark, these Wolves ye professing *Jews* of the Law and the Prophets; *carry neither Bag nor Scrip, nor salute no man by the Way, and into whatsoever House ye enter, say, Peace to this House, and if the Son of Peace be there, your Peace shall rest upon it, if not it shall turn to you again, and in that House tarry still, eating and drinking such things as shall by them be set before you; for the Labourer is worthy of his Meat: Go not from House to House.* So you may see this was their Wages, a little Meat and drink; *But into whatsoever City ye shall enter, if they receive you, eat such things as are set before you; heal the sick that are there, and say unto them, the Kingdom of God is come near unto you; but into whatsoever City ye shall enter, if they will not receive you, go your Wayes out into the Streets of the same City, and say*, mark, they were to speak in the Streets, *even the very Dust which cleaveth on us of your City, we wipe off against you, notwithstanding know this, that the Kingdom of God is come near unto you*; mark, *is come near unto you*; *for I say unto you that it shall be easier in that Day for them of* Sodom, *then for that City*; *he that heareth you heareth me*, saith Christ; *and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me; and the Seventy returned again from their preaching with Joy, saying, Lord, even the Devils are subdued unto us through thy Name, and Christ bid them, rejoyce not in that, but rather because their Names are written in Heaven; and that same Hour* Jesus *rejoyced in Spirit and said, I confess unto thee O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and learned, and hast revealed them to Babes, even so Father because it so pleased thee; then he turned to his Disciples and said, all things are given me of my Father, and no man knoweth who the Son is, but the Father, nor who the Father is save the Son, and he to whom the Son will reveal him; and he turned to his Disciples and said, blessed are the Eyes which see what you see.*

So here you may see how Christ sent forth the seventy Disciples, and how they came again with Joy, and how his Father had

had revealed such Things to Babes, and hid them from the wise and learned, and that *no Man knows the Son, but the Father, and no one knows the Father, but the Son, and him to whom the Son will reveal him:* So it's clear neither learned nor wise know the Father nor Son, but by Revelation, as may be seen at large in *Luke* 10. Therefore all ye Teachers in *Christendom*, come and try your selves by these Scriptures, and see whether you be not found out of the Practice of Christ's Disciples and Ministers, and disobedient to Christ's Commands.

And now these Seventy, as the Twelve, were not to enquire in what Town or City they came where was the greatest Benefice or Augmentation, and come and tell Christ, they had gotten such Things; but their Joy was, that he had given them Power over the Devil: And Christ said in *Luke* 22.35. unto his Disciples, *When I sent you without Bag and Scrip and Shoes, lacked you any thing? and the Disciples answered him, they lacked nothing.* So here you may see, though Christ sent forth his Ministers without Bag or Scrip, Silver or Gold, and commanded them to give freely, as they had received freely of him, yet they wanted for nothing: Therefore consider all you that call your selves Ministers, that say, ye have not heard the Voice of Christ, are not you alwayes in Want, though you have Bag and Scrip, Silver and Gold? and will you go to any Place, except there be a great Parsonage, or some Augmentation; therefore measure your selves with such as Christ sent forth, and see how unlike you are unto them? and have not you laid away Christ's Command, who saith, *freely you have received, freely give*? and how can you receive freely from Christ, when you never expect to hear his Voice, or to be sent out by him? therefore have not you given Judgment against your selves, that you are such as run, and speak, and use your Tongues, and follow your own Spirits, and see nothing, whom God nor Christ never hath sent nor spoken unto; and are not you like the inwardly ravenning Wolves, spoken of in *Mat.* 7. & 24. that have the outside, the Sheeps Clothing, the outside of the Sheep, but not the Life of the Sheep; and so are the Thistles and the Thorn Trees, that bear neither Grapes nor Figs, but

deceive People with the Sheeps outside, with which you cover the Wolfish Nature; hath not this been seen in *Christendom*, who say, you have not the same Power and Spirit the Apostles had? wherein we do believe you, for your Fruits have declared it, though you may have the outward Words of the Prophets and Apostles, and worry them that be in the Life, as your Fore-fathers did.

And in *Matthew*, *Mark*, *Luke and John* ye may see how it was the chief Priest, Scribes and Pharisees, that were the great Professors, with their Elders, that were the chiefest against Christ our Saviour, as may be seen in *Mat.* 27, 26. and how that they perswaded the common People against Christ, and to ask *Barrabas*, and destroy Jesus; and the chief Priests mocked him, with the Scribes and Elders of the Pharisees.

And in *Mark* 14. where they led Jesus away to the high Priest, and how the high Priest sought false Witness against him, to put him to Death.

And in *Luke* 23. there you may see how vehemently the high Priests and the Scribes accused Jesus, and it was the high Priests that delivered Christ to *Pilate*, *Joh.* 18. 35. And they were the Informers against Jesus; and are not they so now? let Town and Country speak; and *Judas* sold Christ for thirty Pieces of Silver to the chief Priests, and when they had crucified him, they gave large Money to the Souldiers to say, *that his Disciples had stollen him away by Night*, as in *Mat.* 28. 13. so *Judas* was the first that sold Christ, and *Simon Magus* was the second, who would have bought the Gift of God, to have got Money by it, and he offered the Apostles Money to have got that Gift, but see *Peter's* Answer, *Thy Money perish with thee, because thou thinkest the Gift of God can be bought with Money, for I see thou art in the Gall of Bitterness and Bond of Iniquity, &c.* and therefore consider all you that say, ye have bought the Gift, and it cost your Parents a great deal of Money, and therefore you must have so much a Year for it again; do ye think that you are not in the Gall of Bitterness and Bond of Iniquity? and do not you think that you and your Money, and

that

that ye have bought with it, and ſell, will periſh together? Read *Acts* 8. 18. Now you cannot ſell Chriſt, as old *Judas* did, except it be in his Members; for he is riſen, though you may ſell his Words, by which there is more gotten yearly, with the Parſonages, Glebe Lands, Augmentations, and other Revenues, then by any other Trade whatſoever in *Chriſtendom*, and how many Millions are gotten yearly in *Chriſtendom* (let the *Arithmeticians* caſt it up) by the Prophets, Chriſt's and the Apoſtles Words, which they freely ſpoke forth, and declared againſt ſuch as taught for Money, and for filthy Lucre, and for Means, as you may ſee both in the old and new Teſtament, how they declared againſt ſuch; and ought not ſuch to be declared againſt now by them that are in the ſame Spirit?

And *Paul* in *Acts* 20. 31. he tells the Elders of the Church of *Epheſus*, that *by the ſpace of three Years I ceaſed not to warn every one both Night and Day with Tears* (Mark, for three Years together he did warn theſe People at *Epheſus*) *and I take God to Record this day* (ſayes he) *that I am clear from the Blood of all Men; for I have kept nothing back, but have ſhewed you all the Counſel of God; take heed therefore unto your ſelves and the Flock which the holy Ghoſt hath made you Overſeers of; feed the Church of God, which he hath purchaſed with his own Blood*; Mark, it is the holy Ghoſt that made them Overſeers, and there was their Succeſſion; ſo they were not made Overſeers by Men; and ſo with this holy Ghoſt they did overſee & feed this Flock, the Church, which Chriſt is the Head of.

And now all you that pretend your ſelves to be Overſeers, and yet ſay, there is no having the holy Ghoſt now adayes, as the Apoſtles had; ſo then you are no true Overſeers, neither can you feed the Church of Chriſt; for mark, it was the holy Ghoſt that made them Overſeers; and they that be the true Overſeers muſt ſucceed them in the holy Ghoſt, and be made Overſeers by it, for the Apoſtle ſaid after his Departure from the Church at *Epheſus*, where he had been for the Space of three Years, *Grievous Wolves ſhould enter in among them, not ſparing the Flock*; and thoſe Wolves would come with the Form of Godlineſs and with the Sheeps Clothing, but inwardly raven-

ed

ed from the holy Spirit of God; but he *commended them to God, and to the the Word of his Grace, which is able to build them up, and to give them an Inheritance amongst all them that are sanctified.*

And *Paul* tells the *Ephesians* further, *I have coveted no mans Silver, nor Gold, nor Apparel*, though he had preached amongst them three Years, as aforesaid; *Ye know*, sayes he, *that these Hands have ministred unto my Necessities, and unto them that were with me.*

And now ye Old and New *England* Professors and others, that say, there was no Need for *Paul* to have a Maintenance, because he travelled up and down; so now here you may see where *Paul* was three Years together, and yet coveted no mans Silver, nor Gold, nor Apparel; and moreover said he, *Ye know that these Hands have ministred to my Necessities and to them that were with me, for the Space of three Years*; for you never read here that he sued any man for Tythe or Means; he was not like, who laboured with his Hands.

And further *Paul* saith, *I have shewed unto you all Things*; mark, how that so labouring he ought to support the weak, not to destroy the weak through Covetousness; and *Paul* saith, *Remember the Words of our Lord Jesus, how he said, it is a blessed Thing to give, rather then to receive*: Come ye Priests and Professors, try your selves with *Paul*'s Practice here, and with this Scripture *Acts* 20. and try your selves by Christ's Command, which he gave to his Ministers and Messengers, *Freely ye have received, freely give*; you say the Scripture is your Rule, come try your selves by your Rule; for if you will not try your selves by it, others will try you by it; do you freely give? do you covet no man's Silver, Gold or Apparel? do ye labour with your own Hands, to supply your own Necessities and others? he that was clear of the Blood of all Men, and declared unto them the whole Counsel of God, did this; yea, for the Space of three Years to the Church at *Ephesus*; besides many other Places that he speaks of, amongst whom he was a Witness of Christ: But let the Goals and the Goalers, and the Bayliffs, and Sheriffs witness against you for them, whose Goods

Goods you have taken, that you never did any Work for.

And in *Acts* 28. 30. where *Paul* ye may see remained two full Years in his hired House, and received all that came in to him, preaching the Kingdom of God, and those Things which concernd the Lord Jesus Christ, with Boldness of Speech without Let among the *Heathen-Romans*; I say, this was *Paul*, that coveted no mans Silver, nor Gold, nor Apparel, which preached among the *Gentiles* at *Rome*, he had no Monastery nor Abbey nor great Steeple house to preach in then, nor set Wages, nor did not sue People for Maintenance or Tythe, or cast his Hearers into Prison, because they would not give him such Things, if you say he did, let us see your Rule for it in Scripture.

And now if you should object and say, *Custome to whom Custome, and Tribute to whom Tribute*; this did relate to the Magistrates, which were for the Punishment of the Evil-doers, and were for the Praise of them that do well, such Things we were never against, paying for Conscience sake; but this in *Rom.* 13. is nothing to justifie Hirelings, and to oppose Christ's Command, which is, *Freely ye have received, freely give*; for the Apostle *Paul* saith in *Rom.* 16. *Now I beseech you Brethren, mark them diligently which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them* (mark) *for they are such as serve not the Lord Jesus Christ, but their own Bellies, and with fair Speeches and flattering Words deceive the Hearts of the simple*; come try your selves ye Teachers by those Scriptures; is it not you who make the Division, who have got the Flattering and fair Speeches, deceive the Hearts of the simple, who serve not the Lord Jesus Christ, but your own Bellies? is it not your Bellies that you serve with your great Parsonages, and Glebe-Lands, and Augmentations, Easter-Reckonings and Midsummer-dues? for if you did serve the Lord Jesus Christ, then you would obey his Command, which is, *Freely you have received, freely give*, and not persecute and cast in Prison such as will not put into your Mouthes; and if your Parsonages and rich Benefices should be taken away, then it

it would be ſeen how many Servants Chriſt would have amongſt you.

And *Paul* preacht at *Corinth* a Year and half, and taught the Word of God among them freely, *Acts* 18. 11. 1 *Cor.* 1. 9.

And *Paul* wrought with *Priſcilla* and *Aquila* at *Corinth*, which was of the ſame Craft as *Paul* was of; for their Craft was to make Tents, and he abode with them as aforeſaid: Nevertheleſs *Paul* preacht up and down in the *Jews* Synagogues, teſtifying to them that Jeſus was the Chriſt; and now compare your Practice with *Paul*'s and *Priſcilla*'s and *Aquila*'s, ye Prieſts; for though he was a Tradeſman, yet he preacht the Goſpel: And this *Priſcilla* and *Aquila* were both Inſtructers of *Apollos* concerning Chriſt, as in *Acts* 25. of whom *Paul* was a Miniſter.

And often you Prieſts have brought *Ananias* and *Sapphira* his Wife for proof for your Maintenance, againſt ſuch as keep back your Tythes, becauſe they kept away part of the Price of their Goods, and laid it not down at the Apoſtles Feet, which Compariſon or Inſtance is an unequal weight or meaſure; for *Peter* did not deſire it, nor the Apoſtles, whileſt it remained in their Hands they might have kept it all, and not have ſold their Goods; for the Apoſtles did not deſire it, nor coveted no mans Gold nor Silver, but their wilful and wickedly lying againſt the Holy Ghoſt, and their agreeing together in lying brought the Judgment of God upon them, and this is nothing for the Purpoſe; but take heed leſt the ſame Judgment overtake you for lying againſt the Spirit of God in your Conſciences, and doing that which you know you ſhould not, and ſaying that which you are not, as you may ſee in *Acts* 5. And whereas you quote that the Chriſtians ſold all their Goods in the primitive time and brought in the Price thereof, and laid it down at the Apoſtles Feet; this was a voluntary Act in them, it was not done by compulſion from the Apoſtles, nor by their deſire neither was it done altogether for the Apoſtles Uſe, but for the Supply of all ſuch as were in Neceſſity amongſt them; and Tythes in the time of the Law were not for the Prieſts and the

Levites

Levites own Uſe, but for the Widdows, Strangers, poor and Fatherleſs.

And in *Luke* 5. Jeſus entred into the Ship which was *Simon Peter*'s and bid him thruſt off a little from the Land, and Jeſus *ſate down, and taught the people out of the Ship; and when he had done ſpeaking, he ſaid unto* Simon, *launch out into the deep, and let down your Nets to make a Draught, and they incloſed a multitude of Fiſh, though before they had been toiling all Night, and catched nothing; ſo that their Net was ready to break, and they beckoned to their Partners which were in the Ship, that they ſhould come to help them, who came, and they fill'd both their Ships, ſo that they began to ſink. Now when* Simon Peter *ſaw it, he fell down at Jeſus Feet, ſaying, Lord go from me, I am a ſinful man, for he was utterly aſtoniſhed, and all that were with him, for the Draught of Fiſh which they had taken. and ſo was alſo* James *and* John *the Sons of* Zebedee, *which were Partners with* Simon, *then Jeſus ſaid unto* Simon, *fear not, from hence forth thou ſhalt catch men, and when they brought the Fiſhes to Land they forſooke all and followed him,* to wit Jeſus. Here you may ſee what manner of men were Chriſt's Diſciples, Fiſher men; &c. and Chriſt preacht in *Peter*'s Ship, and *Peter* the Fiſher man did catch many men according to Chriſt's Words, as when he converted Three Thouſand at one Sermon, as in *Acts* 2. 41.

And the Magiſtrates perceived that *Peter* and *John* were Un'earned Men, and could not read Letters, but they took Knowledge they had been with Jeſus, who is the true Teacher, as in *Acts* 4. 13. If they had been in your Dayes, would not you have mocked at them, as the Letter profeſſing *Jews* did? and do not you do the ſame to ſuch now? And *Peter* and the other Diſciples did abide with Chriſt; *and after Jeſus was riſen there were together* Simon Peter *and* Thomas *called* Didimus, *and* Nathanael *of* Cana *in* Galilee, *and the Sons of* Zebedee, *and two other of his Diſciples, and* Simon Peter *ſaid to them, I go a fiſhing, and they ſaid unto him, we go alſo with thee; and they went ſtrait way and entred into a Ship, and that Night caught they nothing, but when the Morning was come Je-*

Jus ſtood on the ſhore, and the Diſciples knew not that it was Jeſus, and Jeſus ſaid unto them, Sirs have ye any Meat, and they anſwered him no; then he ſaid unto them, caſt out the Net on the right ſide of the Ship, and ye ſhall find; ſo they caſt out, and they were not able to draw it for the Multitude of Fiſh, therefore ſaid the Diſciple whom Jeſus loved, it is the Lord; and when Simon Peter *heard that it was Jeſus, he girt his Fiſhers Coat unto him; for he was naked, and caſt himſelf into the Sea, but the other Diſciples came in the Ship, for they were not far from Land, but about Two Hundred Cubits, and they drew the Net with Fiſhes to Land.*

Now ye may ſee here the Apoſtles what plain Men they were, and *Peter* was in his Fiſhers Coat after Chriſt was riſen, who had been a Preacher of Chriſt a great while from his Converſion for ſeveral Years till Chriſt was crucified, who ſaw Chriſt's Miracle before he was converted; and now again after he was riſen, as in *John* 21. And ſo *Peter and John* and the other Diſciples who had been toiling all Night before their Converſion, and after Chriſt was riſen, but caught nothing, but at Chriſt's Words they did, even to their aſtoniſhment; and that might let them ſee the Truth of Chriſt's Words, that *a Sparrow ſhould not fall to the Ground without the will of the Father*, ſo a Fiſh could not be caught in the Net without the Will of Chriſt, by whom all things were made.

But here you may ſee that *Peter* and *John*, and the Sons of *Zebedee*, they were Fiſher-men before they were converted; and after Chriſt was riſen, and were Partners, and went a fiſhing together, as in *Luke* 5. and *John* 21. And would not ſuch Preachers and ſuch Diſciples be odious now adayes to you Prieſts, as they were to the high Prieſts, and *Phariſees*, and Council, & the Rulers, who caſt them in Priſon, & commanded them to ſpeak no more in the Name of Jeſus, as you may ſee in *Acts* 4th and 5th Chapters, and conſulted to ſlay them, but that *Gamaliel* moderated the Prieſts and Council; and ſo when they had ſcourged the Apoſtles they let them go: So here was the fulfilling of Chriſt's Words, who told them before, that for his Name Sake they ſhould be had before the Rulers

and

and ſcourged. And now conſider ye that are called Miniſters and Prieſts and others, are ye found in the Spirit of the Apoſtles, or in the Spirit of thoſe that ſcourged? and does not there want a *Gamaliel* amongſt you to moderate you? And did not the Prieſts and Rulers in *New-England* want a *Gamaliel* amongſt you to moderate you when you put our Friends to Death; and have not the *Papiſts* and *Proteſtants* wanted a *Gamaliel* amongſt them, who have cauſed ſo many to ſuffer ſince the Apoſtles Dayes, and to ſay unto you, *If it be of God it ſhall ſtand, let theſe Men alone, leſt ye be found Fighters againſt God?*

Again, conſider ye Prieſts and others, and meaſure your ſelves, who ſay the Scripture is your Rule, whether you be in the Prieſts Spirit, and *Saul*'s unconverted with his Packet of Letters, and from that Spirit give forth ſuch Commiſſions to your *Sauls* to hale and bind the true Chriſtians, and bring them to Priſon; are not ſuch Perſecutors of Chriſt's Seed, *Acts 9. Why perſecuteſt thou me?* And after *Saul* was converted and became a *Paul* did not the unconverted Prieſts and *Jews* ſeek to deſtroy him, and to ſtone him, as may be ſeen in *Acts* 14. though they were Profeſſors of the Letter of the Old Teſtament, as you are of the Letter of the New.

And *Paul* ſaid, how the Chief Prieſts and Elders could bear him witneſs how he perſecuted the Churches, *Acts* 22. and in *Acts* 23. it may be ſeen how the high Prieſts and others were vehement in accuſing of him, and in *Acts* 25. the high Prieſts and chief of the *Jews* appeared againſt *Paul*; and above forty Men had bound themſelves with an Oath, they would neither eat nor drink till they had deſtroyed him, and this they told to the chief Prieſts and the Elders, and ſaid unto them, *Now therefore ye* (to wit, the chief Prieſts, and Elders, and the Council) *ſignifie to the Chief Captain, that he bring him forth unto you to Morrow, as though ye would know ſomething more perfectly of* Paul. So ſee the Deſign of the *Jews* and Chief Prieſts here to kill *Paul*, which God did prevent; for he had been in Profeſſion with them whileſt he was a Perſecutor; but now he was a Profeſſor of Chriſt what a Madneſs was in them againſt *Paul* as there was in him againſt others before his Converſion: And

now ſee if you be not in the ſame Spirit and Way of Madneſs, that are Profeſſors of Chriſt, but without Poſſeſſion of him, and like *Saul* and the chief Prieſts, and not like converted *Paul*; which of theſe Wayes are you in? does not your Fruits beſpeak you? meaſure your ſelves, and try by the Scripture, which you ſay is your Rule, which Spirit you are guided by.

And in *1 Cor.* 9. *Who goeth a Warfare at his own Coſt? Who planteth a Vineyard and eateth not of the Fruit thereof? or who feedeth a Flock, and eateth not of the Milk thereof?* And, *thou ſhalt not muzzle the Mouth of the Ox that treadeth out the Corn, &c. He that plougheth, plougheth in Hope, and he that threſheth in Hope ſhould be partaker of his Hope: If we have ſown unto you ſpiritual things, is it a great thing, if we reap your carnal things, if others with you be Partakers of this Power, are not we rather? Nevertheleſs,* ſaith the Apoſtle, *we have not uſed this Power, but ſuffered all things that we might not hinder the Goſpel of Chriſt.*

Now theſe are the Scriptures ye Prieſts bring for your Maintenance; but come, meaſure your ſelves; how can you ſow ſpiritual things, as the Apoſtles did, who ſay you have not the ſame Spirit and Power they had, then can you reap their carnal things; for the Apoſtle had the ſpiritual Flail to threſh out God's Wheat out of the Chaff, the Corruptions, the Body of Death, and the Body of Sin, which you plead for Term of Life; and the Apoſtles had the Spirit to war the ſpiritual war, but you that have not the ſame Spirit they had, you cannot war the ſpiritual War; and they had the Spirit of God to plant God's Vineyard, and you that have not the ſame Spirit they had, cannot plant ſuch Vineyards, and therefore cannot eat the ſpiritual Fruit; and the Apoſtles with the Holy Ghoſt, which made them all Miniſters and Overſeers, with it did feed the Flock, and theſe might eat of the Milk; and the Apoſtles did tread out the Corn out of the Chaff, that he ſaid to ſome, they were elected before the World began, but you that deny the having the ſame Spirit the Apoſtles had, you cannot tread out the Corn, and eat of the Milk of that Flock, which the Holy Ghoſt overſees; and the Apoſtles had the heavenly Plough to

turn

turn up the fallow Ground, that did not bear Fruit unto God; but though the Apoſtles had this Heavenly Plough to plough withall, and Heavenly Flail to threſh out the Wheat, yet he told the Church at *Corinth*, he had not uſed his Power amongſt them, though he had been there amongſt them a Year and ſix Moneths.

And now ye that ſay, ye have not the ſame Power and Holy Ghoſt the Apoſtles had; look what carnal Ploughs and Flails and Vineyards and Flocks ye have; and do not you plough large Furrows upon the Righteous Backs, and your own Ground lies fallow, full of Thiſtles and Briars, and your Vineyards waſte, and you run to other Vineyards, and have no Fruit in your Vineyards, nor Milk in your Flocks, but what you lug out by Laws; and muſt not the Mouth of the Ox be muzzled that doth not tread out the Corn? but the Apoſtle would not uſe his Power (who did tread out the Corn) amongſt them he had begotten and converted, but you will uſe your Power amongſt them ye have neither begotten, nor converted, yea, and caſt into priſon, if they will not give you Maintenance, ſo, where did ever the Apoſtles do ſo? meaſure your ſelves, and your Practice by the Scriptures which you ſay is your Rule?

And further the Apoſtle ſaith, *they that miniſtred about the holy things, eat of the things of the Temple; and they which wait at the Altar are Partakers of the Altar: So alſo hath the Lord ordained that they which preach the Goſpel ſhould live of the Goſpel*; mark, what was it that the Lord ordained when he ſent forth his Diſciples, *what is ſet before you, that eat; for the Workman is worthy of his meat: and freely you have received, freely give*, this is Chriſt's firſt Ordination to his Miniſters but the Apoſtle ſaith, *I have uſed none of theſe things, neither write I theſe things as before-mentioned, that it ſhould be ſo done unto me; for it is better for me to dye, then that any man ſhould make my rejoycing vain; for though I preach the Goſpel, I have nothing to rejoyce of; for Neceſſity is laid upon me, and Wo is unto me if I preach not the Goſpel; for if I do it willingly, I have a Reward*, and that was not outward things, for he had denied

them

them before; *but if I do it against my Will, notwithstanding a Dispensation is committed unto me, what is my Reward then? Verily, that when I preach the Gospel, I make the Gospel of Christ free without Charge, that I abuse not my Authority in the Gospel.* And now consider ye Priests in *Christendom*, and measure your selves here with the Apostle; have you nothing for preaching the Gospel, and yet Wo unto you, if you do not preach the Gospel? And have you kept the Gospel free without Charge? is this your Reward? and have not you abused the Authority of the Gospel? let your Fruits speak, who say the Scripture is your Rule for your Life and Doctrine, therefore try your Life and Doctrine by it, and see if your Gospel be free without Charge, as *Paul*'s was; and if it had been so, then you had not spoiled Peoples Goods, and cast them into Prison unto Death; do not your Deeds testifie otherwise?

And the Apostle saith, *Though I am free from all men, yet have I made my self Servant unto all men, that I might win the more.* See, he did not make himself a Master, but a Servant; try your selves by this, and see whether this Scripture be your Rule or no, and whether you are not judged by it, Christ and the Apostle?

And in 2 *Cor.* 9. which is the Scripture you Priests use to bring to prove your Maintenance by, where the Apostle speaks concerning ministring to the Saints, and where he thanks God for his unspeakable Gift, and this is nothing to serve for you to prove your forced Maintenance by, and to force a Maintenance from People by; for the Apostle sayes, *As every man is perswaded in his Heart, so let him give not grudgingly, but of a chearful Heart, for God loveth a chearful Giver*; so here the Church was left to their Freedom; but you dare neither trust God nor the Church for your Bellies; but try your selves and your Practice by this Scripture.

And again in *Phil.* 4. you bring this, where the Apostle saith, *When I was in* Thessalonica, *ye sent once and again for my Necessity, not that I desired a Gift, but I desired the Fruit, which may farther abound to your Account; now I have received all, and have plenty; I was even filled, after that I had received of* Epaphroditus

ditu s *that which came from you, an Odour that ſmelleth ſweet, a Sacrifice acceptable and pleaſant to God, and my God ſhall fulfil all your Neceſſities through his Riches and Glory in Jeſus Chriſt.*

Now meaſure your ſelves by this Scripture, ye Prieſts of *Chriſtendom*, and ſee if ye be equal with the Apoſtle, who did not deſire a Gift; for this is nothing for your Purpoſe to force a Maintenance from People by; he deſired only the Fruits of his Vineyard which he had planted, which was as a ſweet ſmelling Sacrifice to God; for he learn'd to be full and to be hungry, and to be abaſed, and to abound, and alſo to want, he had learn'd this Leſſon of Chriſt, which ye have not yet learn'd at your Schools, and you are never like to learn it of Chriſt, if ye ſay there is no hearing of his Voice now adayes.

And in 1 *Theſ.* 4. the Apoſtle writes, and ſaith, *That ye ſtudy to be quiet, and to meddle with your own Buſineſs, and to work with your own Hands, as we command you, and that you behave your ſelves honeſtly towards them that be without, and that no Thing be lacking among you*: And in 2 *Theſ.* 3. *We are perſwaded of you through the Lord, that ye both do and will do the Things which we command you, for ye your ſelves know how that ye ought to follow us; for we behaved not our ſelves inordinately amongſt you* (mark) *neither did we eat any man's Bread for nought; but we wrought with our Hands, and travailed Night and Day, becauſe we would not be chargeable to any of you, not but that we had Authority, but that we might make our ſelves an Example for you to follow us; for even when we were with you, this we warned you of, that if there were any that would not work, he ſhould not eat; for we heard that there are ſome that walk among you inordinately, and work not at all, but are buſie bodies; therefore they that are ſuch we command* (mark) *and exhort by our Lord Jeſus Chriſt, that they work with Quietneſs, and eat their own Bread.*

Come all ye Prieſts and Teachers in *Chriſtendom*, meaſure your ſelves here, and try your ſelves whether ye obſerve the Apoſtle's Command here, and have him for your Example, and whether ye be the Succeſſors of him in his Example; the Apo-

ſtle

ſhe did chuſe to work Day and Night, rather then he would be chargeable to the Church; but are not you chargeable, that throw in Priſon and ſpoil Peoples Goods that ye do not preach to? how dare you ſay the Scripture is your Rule, and that you are Succeſſors to the Apoſtles, when your Lives and Practice ſpeak quite contrary? and you are to ſtudy to be quiet, and with Quietneſs to eat your own Bread, and not another Mans, and eſpecially them that ye do no Work for; for you would think it an unreaſonable Thing for a Tradeſman to come unto you for Money for his Ware, from whom you had no Work, and force you to give him Money for it, or to throw you into Priſon? and then is it not as ſtrange for you to ask People for Money, that have had none of your Ware, and if they will not give it you, throw them into Priſon? is this your ſtudying to be quiet, and labouring with your own Hands, and eating your own Bread with Quietneſs? I think not; and doth not the Apoſtle ſay, *If any man obey not our Sayings or Command, mark* (or note) *him, and have no Company with him, that he may be aſhamed*; mark this all ye that diſobey Chriſt's and the Apoſtle's Command alſo.

In 1 *Tim.* 3. 1. This is a true Saying, *If a man deſire the Office of a Biſhop, he deſires a good Work*: So now ye Biſhops and Elders, which ſay the Scripture is your Rule; come and be tryed by this Scripture, you that deſire this Office, this good Work.

Firſt, *A Biſhop muſt be unreprovable and blameleſs*; are you ſo?

Secondly, *He muſt be the Husband of one Wife, watching ſoberly, modeſtly, given to Hoſpitality, apt to teach*: Now mark, are ye found in theſe Practices? let your Fruits and the Conſciences of People ſpeak.

Thirdly, *Not given to Wine, no Striker* (mark, no Striker nor Perſecutor) *not given to filthy Lucre, but gentle, no Flatterers, not covetous*; ſo conſider ye Biſhops in *Chriſtendom*; are ye no Strikers, not given to Wine nor filthy Lucre? are you gentle, and not covetous nor Fighters? let the Country

and

and your Conſciences, and your Fruits ſpeak, and God and the Scripture judge.

Further, A Biſhop muſt be one that can rule his own Houſe honeſtly, having Children under Obedience with all Honeſty; for if he cannot rule his own Houſe, how ſhall he take Care for the Church of God? he muſt not be a young Schollar, leſt he be puffſt up; he muſt alſo be well reported of them which are without, leſt he fall into Rebuke and Snare of the Devil.

And now come try your ſelves ye Biſhops by theſe Scriptures; do you rule your own Houſe well? are your Children under Obedience with all Honeſty? look into your Families; are you no Fighters nor Strikers? are you not covetous, and given to filthy Lucre? and if ye cannot rule your own Houſe well, how can ye rule the Church of God? and let the Priſons teſtifie if ye Prieſts and Miniſters be not covetous; and are you and they of a good Report without? how can that be, when you take Peoples Goods from them, and caſt them into Priſon, that do not hear you? and doth not this bring a bad Report upon you.

And doth it not ſhew that you are puffſt up, and that you are fallen under Rebuke and the Snare of the Devil; let your Conſciences, and your Fruits, and the Priſons, and them that are without, and the Scripture ſpeak, which you call your Rule to be tryed by, and God and Chriſt judge.

Likewiſe Deacons muſt be grave and honeſt, come let the Deacons be tryed by Scripture alſo) not double-Tongues (they muſt not be double-tongued, take Notice) not given to Wine nor filthy Lucre (mark the Deacons) having the Myſtery of Faith in a pure Conſcience; likewiſe their Wives muſt be honeſt, not Evil-ſpeakers, but ſober and faithful in all Things; come try your Wives here ye Biſhops & Deacons. And likewiſe ye Deacons are to be Husband of one Wife, as the Biſhops are to be the Husband of one Wife, and ſuch as can rule their Children well, and their own Houſhold; ſo mark and look into your Houſholds, and among your Children, and ſee how they are ruled: But you Biſhops, whether *Papiſts* or others,

who not only tye your ſelves from Marriage, but alſo forbid it to Prieſts & Biſhops, how do you ſucceed the Apoſtles or thoſe primitive Biſhops thereia? do not you do worſe? and is not that contrary to the Apoſtle's Doctrine, who calls it the Doctrine of DEVILS to forbid Marriage, the 1ſt of *Timothy* 4. 1, 2, 3. and doth not the Apoſtle tell you, you muſt hold the Myſtery of Faith in a pure Conſcience; and is it not your Principle, that People muſt carry about them the Body of Death and Sin to the Grave? then you cannot hold the Myſtery of Faith in a p re Conſcience, which is the Gift of God, that purifies the Heart, in pleading for that which doth defile it Term of Life.

And the Apoſtle ſaith, *Let them firſt be proved* (to wit, Biſhops and Deacons) *then let them miniſter, if they be found blameleſs.*

Now ye Biſhops and Deacons, are you blameleſs from filthy Lucre and from Covetouſneſs, and no Fighters nor Perſecutors? are you blameleſs concerning your Children, Wives and Families? are you blameleſs to them that are without? are you blameleſs concerning your Tongues? are you blameleſs in being apt to teach, and in Watching, and Sobriety, and Hoſpitality, and blameleſs in Evil ſpeaking. and not given to much Wine and unreprovable in theſe things? for the Apoſtle ſaith, firſt you muſt be proved concerning theſe things, and then to be approved if you are found blameleſs of theſe Things, elſe by the Apoſtle's Doctrine you are not to miniſter, and ye that are found in theſe Things cannot be the Succeſſors to the Apoſtles.

So let your Houſes, your Families, your Lives, your Fruits, and the Goals and the Scriptures ſpeak, and the People that are without, and God and Chriſt judge, whether you are clear from theſe Things which the Apoſtle reproves.

And the Apoſtle who deſired others to follow him, as he followed Chriſt, and mark them for their Examples, who coveted no Mans Silver, Gold nor Apparel, and eat no Man's Bread for nought; but can you Prieſts ſay ſo, that have taken Goods from People, and caſt them in Priſon, and have done no Work

for

for them, and they had nothing from you; is not this eating others Bread for nought? but the Apostle bids *Timothy* be an Example unto them that believed (that is, to the Church) he was to be an Example in Word & in Conversation, & an Example in Love, and an Example in Spirit, and an Example in Pureness, for in so doing he both saved himself and them that heard him, 1 *Tim.* 4. So try your selves here by the Apostle's Command, and see what Example you give.

And in 1 *Tim.* 6. the Apostle saith to *Timothy* of such that think Gain is Godliness, *from such separate thy self*; what think ye of this ye Priests? if ye had not Gain, should People have any of your preaching? and then is not your Gain your Godliness, and from such the Man of God must be separated; and is not this to measure Religion by Riches? try your selves by this Scripture.

But the Apostle saith, *Godliness is great Gain*, if a Man be content with what he hath, for nothing we brought into the World, and it's certain we shall carry nothing out, and therefore having Food and Raiment let us therewith be content; for they that will be rich in this World fall into Temptation and Snares, and many foolish and noisome Lusts, which drown Men in Perdition and Destruction.

And now measure your selves ye Bishops, and Priests, and Professors, and see if you be not fallen into these Temptations and Snares, and many noisome Lusts, and drowned in Perdition and Destruction, who have disobeyed the Command of Christ, which is, *Freely ye have received, freely give*; so there is not to be a looking after Gain then, which the Man of God is to separate himself from them that do; *For the Desire of Money is the Root of all Evil, which whilest some lusted after, they erred from the Faith, and pierced themselves through with many Sorrows; but thou man of God flee these Things, and follow after Righteousness, Faith, Love, Patience and Meekness, &c.*

Now here you may see what the Man of God must flee from and what he must follow after; but come measure your selves you that teach for Money, and are Lovers of Money, and others,

have you not got the Root of all Evil, that luſt after it in your Hearts? and are not you pierced through with many Sorrows? and are not you erred from the Faith that gives Victory? and ſay, there is no Victory from the Body of Sin and Imperfection on this ſide the Grave: and are not you erred from the Command of Chriſt, which ſaith, *Freely you have received, freely give*: Come try your ſelves by the Scripture, which you ſay is the Rule, whether your Actions be not found ſhort of Chriſt's Command, and the Apoſtle's Doctrine and Charge to *Timothy*, the Man of God.

And in 2 *Tim.* 3. the Apoſtle tells *Timothy*, *That in the laſt Times perilous Dayes ſhould come, that Men ſhould be Lovers of their own ſelves, Covetous, Proud, Boaſters, Curſed Speakers, Diſobedient to Parents, Unthankful, Unholy, without Natural Affection, Truce breakers, Falſe Accuſers, Intemperate, Fierce Deſpiſers of them which are good*, (mark, Fierce Deſpiſers of them which are good) *Traytors, Heady, High-minded, Lovers of Pleaſures more then Lovers of God* (mark) *having a Form of Godlineſs, but have denyed the Power thereof, therefore from ſuch turn away* (mark) *for of this Sort are they which creep into Houſes, leading ſilly Women Captive, laden with Sins, and led away with divers Luſts, ever learning, but never able to come to the Knowledge of the Truth; and as* Jannes *and* Jambres *withſtood* Moſes, *ſo do theſe reſiſt the Truth, Men of corrupt Minds, Reprobate concerning the Faith; but they ſhall proceed no further, for their Madneſs ſhall be manifeſt to all, as theirs was.*

Now come ye Prieſts and Profeſſors, and all others called *Chriſtians*, meaſure your ſelves and try your ſelves by theſe Scriptures; are not you Lovers of your ſelves, and covetous, and proud Boaſters; & are not the curſed Speakers and Diſobedience to Parents found among you? And are not you unthankful and unholy, and do not you plead for Unholineſs as long as you live, and ſay there is no overcoming the Body of Sin here? And hath not your Covetouſneſs appeared in ſpoyling Peoples Goods? And are not you to be turned away from, according to the Apoſtles Doctrine? And have not you been falſe Accuſers

cuſers, and Intemperate and Fierce, Deſpiſers of them which are Good? And without Natural Affection, when you impriſon ſo many for your Bellies, and make ſo many Fatherleſs and Widows, ſuch as you did no Work for? Is not this without Natural Affections, and have not you a ſhew of Godlineſs, and a Profeſſion of Chriſt and the Prophets, and Apoſtles Words? And have not you, and do not you deny the Power and Spirit of the Holy Ghoſt, that the Prophets and Apoſtles were in? and do not you keep People alwayes Learning, and leading of them that they may be alwayes paying of you, yet they are never able to come to the Knowledge of the Truth? and is not this a ſad Learning, and a ſad Leading? And are not you and your People loaden with Sins and divers Luſts? For do not you tell the People, that both you and them muſt carry the Body of Sin, and Death and Imperfections to the Grave? And are not you and your People laden with your Body of Sin? and is not this a great Load to carry all their Life long to the Grave, and there to be buried all together with it, where there is no Repentance? and do not you keep your people alwayes learning, always under your Teaching, that they may be always paying, and reſiſt the Truth like *Jannes* & *Jambres*, that reſiſted *Moſes*, and are Reprobates concerning that Faith that ſhould give Victory over that Load of Sin? and hath not, and is not your Madneſs here ſeen, as *Jannes* and *Jambres* was? and is not the Apoſtle's Doctrine to be obeyed now, as then, who bid *turn away from all ſuch*, though you may have a Form of Godlineſs, yet deny the Power thereof, as they did in the Apoſtle's time; for hath not the high mindedneſs appeared, and your loving Pleaſures been manifeſt to them that be in the Power of God, and turn away from you? Try your ſelves by the Scripture, and let God and Chriſt judge.

And the Apoſtle ſaith, 2 *Tim.* 4. He chargeth *Timothy* to preach the Word *in Seaſon, and out of Seaſon*. Come Profeſſors, and Prieſts meaſure your ſelves by this; in Seaſon, may be you will ſay is when the Sun ſhines, and out of Seaſon, is when there is a Storm; but there is more need to look after the Sheep when the Storm is, then when the Sun ſhines; for

for when there is a Storm, is there then not moſt need? So try your Practice by the Scripture, but then *Demas* will forſake *Paul*, and embrace the World; and have not many done like *Demas* herein? let that of God in your Conſciences ſpeak and God and Chriſt judge.

And the Apoſtle bids *Timothy fly from all Youthful Luſts, and follow after Righteouſneſs, Faith, Love, Peace with all them that call on the Name of the Lord with a pure Heart.* Come try your ſelves by this Scripture, and if you were found according to *Paul*'s Exhortation it would be well; but do ye own ſuch People as call upon the Lord with a pure Heart? do you believe there is any ſuch people now, that call upon the Lord with a pure Heart? that is contrary to your principle and belief, who ſay people muſt carry a Body of Sin and Death to the Grave: We never read in the Scriptures, that ever Chriſt or his Apoſtles preached up ſuch a Doctrine, that people muſt carry a Body of Sin and Death, and Imperfection to the Grave; but they preached up Holineſs, pureneſs, and perfection; and bid them be perfect, and to follow the Apoſtles, and to walk as Chriſt walked.

And *Paul* writes to *Titus* of the Qualifications of Biſhops and Elders, how that *they muſt be unreproveable, the Husband of one Wife, having faithful Children, which are not ſlandered of Riot*; mark, *neither are diſobedient*; *for a Biſhop muſt be unreproveable as God's Steward, not froward* (mark) *not angry*; try your ſelves; *not given to Wine*; prove your ſelves; *no Stricker, nor Perſecutor*; examine your ſelves, *not given to filthy Lucre*; meaſure your ſelves with your Rule the Scripture, and ſee whether you are not given to filthy Lucre; for ſaid the Apoſtle, *There are many diſobedient and vain Talkers, chiefly they of the Circumciſion.* Now this Circumciſion was a Command of God; this outward Circumciſion they cry up, and leave the Circumciſion of the Heart; but the Apoſtle ſaith, *Whoſe Mouthes muſt be ſtopt, who ſubvert whole Houſes, teaching things which they ought not, for filthy Lucre Sake; One of themſelves, even one of their own Prophets ſaid, the* Cretians *are always Liars, Evil Beaſts, Slow-bellies; this witneſs is*

true

true, wherefore reprove them sharply, that they may be sound in the Faith.

So ye see here, what and who must be reproved, and how these Lucre Prophets can speak one against another, and call them Liars, Evil Beasts, and slow bellies; and is it not the Practice of such now, that are found in these Steps, and such now as teach for filthy Lucre, as can cry up outward Commands and the Letter, and make a Mock of the Spirit's Moving and Leadings: So we see these could cry up Circumcision, an outward Command, for filthy Lucre Sake, as many do now talk of the Letter; but cannot endure to talk of the Light, and Christ being manifested within, and will not come to that, lest it should reprove them; but it is their Condemnation; for they profess they know God, but by Works they deny him, and are abominable, and to every good Work reprobate, see *Tit.* 1. and examine your selves by it. And *Paul* bids him, *Above all things, shew thy self an Example in Good Works, with uncorrupt Doctrine, with Gravity and Integrity.* So now, do you prove yours, and see whether you are found such Examples in such Works and uncorrupt Doctrine; for as *James* saith, Chap. 2. *As the Body without the Spirit is dead, even so Faith without Works is dead.* Now this Faith purifies the Heart, and gives Victory; and without it People cannot please God; and this Faith works by Love.

So you that deny overcoming Sin and Evil, and the Body of Sin and Death on this Side the Grave, have not this true Faith which gives Victory, and in 1 *Pet.* 5. *He writes to the Elders who was also an Elder, that they should feed the Flock of God, not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind, not as though ye were Lords over God's Heritage, but that ye be Examples to the Flock.* Now mark, and come and try your selves ye Priests and Teachers of *Christendom*, and Elders: Do not ye feed your Flocks for filthy Lucre Sake? Where is there any amongst you, but they are as Lords and Masters over God's Heritage; yea, and have the Title of Lords and Masters, though it be contrary to Christ's Command; as in *Mat.* 23. & *Luke* 22. 25. So look

in all your Bishoprieks, Popedoms and other Jurisdictions, and see if you do not feed your Flocks for filthy Lucre Sake, and not willingly and freely, as Christ commands; and see if you have not lost the Example of the Ministers and the Elders, whom the Holy Ghost made Overseers; and is not the Succession of all Christs Ministers to be in the Holy Ghost, as the Apostles were in, and try your selves by the Scripture, as you see in 1 *Pet.* 2. 3.

And 2 *Pet.* 2. there you may see how *Peter* describes the false Teachers and false Prophets, and how *many shall follow their damnable Wayes, by whom the Way of Truth shall be evil spoken of, and through Covetousness shall they with feigned words make Merchandise of you, whose Judgment lingreth not, and their Damnation slumbreth not*, he compareth them to the *fallen Angels, whom God spared not, that had sinned, but cast them unto Hell, and under the Chains of Darkness to be kept unto Damnation*; and compares them to *Sodom*, and the old World that was destroyed, *who walk after the Flesh, and the Lusts of Uncleanness, and as Natural brute Beasts, &c. having Eyes full of Adultery, that cannot cease from Sin, beguiling unstable Souls; they have Hearts exercised with Covetousness, &c. which forsaking the Right Way, have gone astray, following the Way of Balaam, which loved the Wages of Unrighteousness*, mark, and try your selves by this Scripture. *They are Wells without Water and Clouds that are carried away with the Tempest up and down, to whom is reserved the Blakness and Darkness forever; for in speaking the high swelling Words of Vanity they beguile with Wantonness through the Lusts of the Flesh, them that were clean escaped from them, which are wrapt in Error*; mark, *in Error*, a sad wrapping, *promising themselves Liberty, and are the Servants of Corruptions; for of whom soever a Man is overcome, even to the same is he in Bondage, but it had been better for them never to have known the Way of Righteousness*; but the Proverb is come upon such, *The Dog is turned to his Vomit, and the Sow that was washed, to the wallowing in the Mire again.*

So come try your selves ye Teachers by this Chapter, who say ye have not the same Power and Spirit the Apostles had, see

if

if ye be not found in these Practices, who shall receive the Wages of Unrighteousness, as they who count it Pleasure to live deliciously for a Season: Spots they are, and Blots, delighting themselves in their Deceivings, in feasting with you: So ye may see these could creep amongst the Church, and such in their very Works deny the Lord that bought them; as now many will say, that Christ did not dye for all men, & what is this, but to deny the Lord that hath bought all men? though all men do not live to him that believe it, yet *he tasted Death for every man*; and ye may see those false Teachers and Prophets, they had high swelling words, and a Profession, but their Life was quite contrary to Christ and the Apostles: So all you that profess the Scripture to be your Rule, come try your selves by it and see whether ye be found in the Life and Practice of the Apostles, or these false Prophets, which they declared against; for the good Words ye may get, and the Sheeps Clothing, but out of the Sheeps Nature and Life, but try your selves by 2 *Pet.* 2. throughout whether you walk in the Apostles Steps and Doctrine, or in the Wayes of such as they testified against. And in 1 *John* 2. there you may see how he describes the false Prophets and Antichrists, who said then, *They were come already*, and therefore exhorted the Saints to keep to the Anointing within them, which they had received from God, and they needed not that any man should teach them, but as the same Anointing doth teach them, and as it did teach them, they should continue in the Father and the Son, and these things have I written, concerning them that seduce you: So Seducers, Deceivers, false Prophets and Antichrists drew People from this Anointing within, being gone out from it themselves, though they might keep the Sheeps Clothing, and Outside-Profession, and the Prophets, Christ's and the Apostles Words, but resisted the Holy Ghost, like the *Pharisees* and Chief Priests; and then they might say, as you do now, that they had not the same Holy Ghost as the Prophets and Apostles had. And *John* saith, *Whosoever abideth in Christ sinneth not, neither can he, because the Seed of God remains in him*; but do not you say, they must sin while they live upon the

Earth, and carry the Body of Sin and Death to the Grave; and is not this contrary to *John*'s Doctrine; but *John* ſaith, *He that hath this Hope, purifies himſelf as he is pure*, but do not you ſay, you cannot be pure on this ſide the Grave, & there is no overcoming of Sin on this ſide the Grave, & is not this oppoſite to *John*'s Doctrine again; ſo what is your Profeſſion of the Scripture worth in that Hope which doth not purifie, which is the Hope that will periſh? And *John* ſaith, *Little Children, let no man deceive you, he that doth Righteouſneſs is Righteous, even as he is Righteous*, mark, *is Righteous*; this was the preſent time, before they go to the Grave: And do not you deceive People that ſay, they cannot be Righteous, but muſt have and carry that Unrighteous Body of Death and ſin to the Grave.

And *John* ſaith, *Whoſoever hates his Brother is a Man ſlayer, and no man ſlayer hath Eternal Life abiding in him, and he that hates his Brother is in Darkneſs, and walks in Darkneſs, and knows not whither he goes, becauſe that Darkneſs hath blinded his Eyes.* And do not you hate your Brethren for whom Chriſt died, when you perſecute and caſt them in Priſon to Death, and ſpoil their Goods; come try your ſelves by the Scriptures and by 2 *John* 3. for Chriſt that taſted Death for all men, he gives a Command to love one another, and to love Enemies; to love them which love one again. this was the *Phariſees* Love, which they had in their outward Profeſſion without Life; but come and try your ſelves, ye Teachers and Profeſſors in *Chriſtendom*, by that which you ſay is the Rule, and ſee if the Scriptures will not find you to be men-ſlayers, and that you have not Eternal Life abiding in you, as the Saints had, that loved God, Chriſt and one another, and Enemies. And in the third Epiſtle of *John* he ſaith, *Becauſe that for his Name* Sake, to wit, Chriſt's, *they went forth and took nothing of the* Gentiles; and now mark, do not you take of others which are not of your Church; and the Apoſtles that went forth for Chriſt's name ſake, took nothing when they went forth among the *Gentiles* of the *Gentiles*, but do not you take of them, which you call Hereticks, and Deceivers, and deluded Ones, which may be

walk

walk more in the Life of Christ then your ſelves? do you not force them, or ſue them that do not give you a Maintenance? The Apoſtle ſaith, they were *not to eat with ſuch as walkt diſorderly*; where did ever the Prophets or Apoſtles take Maintenance, or force them to give them a Maintenance, as they called Antichriſts, and Deceivers, and Hereticks, or deluded Ones? Let us ſee where the Scripture gives you a Rule for this: And where did ever the *Jews* take Tythe Pigs? were not Swine unclean by the Law? or Tythe Geeſe, or Tythe-Foals? and though the Law gave Tythes to the Prieſts, yet the Goſpel ſaith, *Freely you have received, Freely give*: And if you Prieſts do ſay, you are of the Tribe of *Levi*, and if you are of the Tribe of *Levi*, how is it that you take of ſo many Sorts of People to make Prieſts of; for the *Levitical* Prieſts were all of one Tribe, but yours of many; but Chriſt who came of the Tribe of *Judah* hath ended that Prieſthood that came of *Levi*'s Tribe, and the Law by which they were made, and the Commandment that firſt gave them Tythes.

And the Apoſtle ſaith, *Look to your ſelves that ye loſe not the things which we have done, but that we may receive a full Reward; whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God; he that continueth in the Doctrine of Chriſt, he hath both the Father and the Son*, mark, hath them; *If there come any among you, and bringeth not this Doctrine, receive him not into your Houſes, neither bid him God ſpeed; for he that biddeth him God ſpeed, is a Partaker of his Evil Deeds*; for how can he bid him God ſpeed, that is without the Father and the Son, and tranſgreſſeth, and doth not abide in his Doctrine, though he may have a great Profeſſion of Chriſt and the Apoſtles Words, and yet hath not ſeen Son nor Father, which is the Subſtance of all.

Therefore come ye Prieſts and Profeſſors, try your ſelves; have ye the Father and the Son? do you abide in the Doctrine of Chriſt, *Freely ye have received, freely give*? try your ſelves by the Scriptures and the 2d Epiſtle of *John*, and let God, and Chriſt, and the Scriptures judge.

And the Apoſtle *Peter* ſaith, *Through Covetouſneſs ſhall they*

with feigned Words make Merchandize of you, to wit, the People. Now consider how many Sorts of Religions there are, and the Priests and Teachers thereof, that have made Merchandize of the People, hath there been in *Christendom* since the Apostles Dayes, 2 *Pet.* 2. 3.

But the Marchants of the Earth shall weep and wail over her, (to wit, *Babylon*) *for no man shall buy her Ware any more*, Rev. 18. 11.

And *Peter* saith in 2 *Pet.* 3.3. *First understanding that there shall come in the last Dayes Mockers, which shall walk after their ungodly Lusts*: And have not we sufficiently experienced this, both from the Leaders and Hearers, who have mocked at the Spirit of God, which should mortifie their Lusts, and at the Movings of the Spirit of God, and yet make a Profession of the Scriptures, which no Prophecy of it came in the old Time by the Will of Man; but holy Men of God spake as they were moved by the holy Ghost; and you not being in the same moving of the same Holy Ghost, professing the Words that were given forth by it, and mock at it, where it is manifested in Life and Power, and say, there is no having the same holy Ghost now a dayes, as they had, which holy Ghost leads into all Truth now, as it did in the Apostles Dayes, where it is received and not resisted, like your Fore-fathers, and none come into all Truth but by it, though they may have all the Scriptures given forth from it, from *Genesis* to the *Revelations*.

And *Jude* in his general Epistle warns the Church of Deceivers, and bids the Saints *earnestly to contend for the Faith which was once delivered to the Saints*; *for there were certain men crept in, which were before of old ordained to this Condemnation, ungodly men they are, which turn the Grace of our God into Wantonness, denying God the only Lord, and our Lord Jesus Christ*, which are compared to the *Angels that kept not their first State, but left their own Habitation, whom he hath reserved in everlasting Darkness, under Chains, unto the great Day*; and they are compared unto *Sodom* and *Gomorrah, that followed strange Flesh, that were set forth for an Example, and to suffer the Vengeance of Eternal Fire*; and are compared to such as God had

de-

delivered out of *Egypt*, *whom God destroyed, that believed not*; which are called *filthy Dreamers, that defile the Flesh, and despise Government, and speak Evil of Dignities, and speak evil of those Things which they know not*; *whatsoever Things they know, they know naturally as brute Beasts, without Reason, in those Things they corrupt themselves*.

Now consider ye Elders, and Teachers, and Professors, you that say, that neither your selves nor others have the same Spirit, and Holy Ghost, and Power that the Apostles had now in your Dayes; then is not what ye know, ye know naturally? and do not you in those Things corrupt your selves, who plead for the Body of Sin and Death to the Grave? do not you plead in this for that which defiles your Flesh, and speak Evil of that Dignity which should work it down? and have you not made a Mock of the Grace of God, which brings Salvation, which teacheth the Saints, and hath appeared unto all Men? for Faith and Grace is not natural (which Christ is the Author of) but is the Gift of God; and was it not, and is it not well for the Saints to contend for the Faith which Christ is the Author and Finisher of in them, which is God's Gift, and purifies their Hearts, which brings them to have Access to God? is it not good to contend for this Faith, the Work of Christ in their Hearts, seeing such that turn the Grace of God into Wantonness, and in their Works deny the only Lord and our Lord Jesus Christ, though in Words they may profess him, whose Wayes are like *Sodom*, and the Angels that left their first Habitation, and to the Children of *Israel*, that after God had delivered them out of *Egypt*, believed not, whom God destroyed; therefore it is good for the Saints to contend for the Faith and Grace of God, that comes by Jesus, which saves them, and brings their Salvarion, seeing there's so many that turn the Grace of God into Wantonness, and contend for their Body of Sin, and Death, and Imperfection to the Grave, and walk despightfully against the Spirit of Grace, and seeing so many speak Evil of those things they do not know, and deny the Power and Spirit the Apostles had, which would give them Knowledge, for what they know they know naturally as bruit

Beasts

Beasts, the worst Sort of Creatures; now are not all your Tongues natural, and Learning natural? did not they begin at *Babel*? and did not *Pilate* and the *Jews* set them a top of Christ when they crucified him? and hath not the Beast and the Whore (mentioned in the *Revelations*) Power over the Tongues, that sits upon the Waters? and are not the Tongues called Waters? but Christ is risen above them, and all Natural Things; and may not a Parrot be taught to speak any Language? and is not all what ye know, ye know naturally, that say, you have not the same Power and Spirit of God, and Holy Ghost as the Apples had? pray you come, try your selves, and measure your selves by this Scripture, and see if you be not found in these Practices, that *Jude* warns the Church of; for how can ye know spiritually, that deny the Light that shines in the Heart, to give the Knowledge of the Glory of God in the Face of Christ Jesus, who mock at this Light, and call it Natural and the *Quakers* Idol.

And further the Apostle saith, *Wo be unto them, for they have followed the Way of* Cain, *and are cast away by the Deceit and Error of* Balaam's *Wayes of Unrighteousness; these are Spots in your Feasts of Charity, when they feast with you, without all Fear feeding themselves, Clouds without Water, carryed about with Winds, corrupt Trees without Fruit, twice dead, and plucked up by the Roots, they are the raging Waves of the Sea, foaming out their own Shame* (and have not we seen your Rage sufficiently?) *they are wandering Stars, to whom is reserved the Blackness of Darkness forever; these are Murmurers, Complainers, Walkers after their own Lusts, whose Mouthes speak high swelling Words of Vanity, having mens Persons in Admiration because of Advantage* (mark, there is the Ground of their preaching) *but Beloved, remember the Words which were spoken before of the Apostles, and of our Lord Jesus Christ, how that they told you, that there should be Mockers in the last Times, which should walk after their Ungodly Lusts* (these are *Makers of Sects fleshly, having not the Spirit*) *of some have a Compassion, in putting a Difference, and others save with Fear, plucking them out of the Fire, and hating even the Garment spotted by the Flesh.*

And

And now come ye Professors and Teachers, and try your selves by these Scriptures; do not you plead for the Body of Death and Sin to the Grave? and doth not that spot the Flesh? and have you not Mens Persons in Admiration because of Advantage? and are not you Wells without Water, the living Water, and wandring Stars from one Thing to another, and Trees without Heavenly Fruit, that say you have not the same Spirit and Power the Apostles had? and are not some of you (I fear) twice dead and plucked up by the Roots? then you cannot grow; and have you not gone in *Cain*'s Way of persecuting, and *Balaam*'s Way for the Wages of Unrighteousness, contrary to Christ's Command, *Freely you have received, freely give*? pray try, and see if you be not found in his Error and these evil Practices.

And have not you gone in *Core*'s Way, gainsaying the Power and the Spirit as the Apostles were in? and did not the same gainsay that in the Apostles Dayes? and does not the Apostle say, *They that have the Form of Godliness, and not the Power, from such turn away*? that is, they that have not the Power, and Spirit, and Holy Ghost the Apostles were in, turn away from such: So try your selves by these Scriptures, and see whether ye be found in the Practice of the Apostle, or such as he cryed against here, having Mens Persons in Admiration because of Advantage, and Makers of Sects; look how many Sects there are amongst you in *Christendom*; and what can you walk after else but your Ungodly Lusts, who say, you have not the same Spirit the Apostles had to walk after, who plead for your carrying your Body of Sin, and Death, and Imperfection to the Grave.

And also another Scripture ye bring in *Mat.* 28. *Go and teach all Nations, &c.*

Now consider most Sects will bring this; for *Papists*, *Presbyterians*, *Independents*, *Baptists* and others will bring this Scripture for their Call, and say, Christ bids his Disciples, *Go, and teach all Nations, &c.* But mark, do you go into all Nations? hath Christ spoken to you, and bid ye go into all Nations, as he bid the Apostles? if so, then you are disobedient;

how

how is it then that you ſettle down in great Biſhopricks and Parſonages, and are ready to juſtle and thruſt one another out for them; but will you go any further then you may have a fat Parſonage or Benefice provided by ſome Magiſtrate or great Perſon, or have a Law to compel people to give you a Maintenance; the Apoſtles truſted the Lord, and went out without Bag, &c. and freely as they had received, ſo did give freely, but will you go any further then there is a fat Benefice or Parſonage? And if this be your Call as you pretend, why do not you go among the *Turks, Tartars, Blacks and Indians*, and give unto them freely, as Chriſt gave himſelf freely, who had Power to lay down his Life, and take it up again? And he hath taſted Death for every man freely, and hath enlightned every man with his Heavenly Divine Light freely; and the Grace of God which brings Salvation which appeares unto all men is given freely: So, *If any man lack Wiſdom let him ask it of God, he gives unto all men freely, and upbraideth no man*, Jam. 1. 5. And ſo Chriſt bids his Miniſters give freely as they had received freely; ſo try your ſelves by theſe Scriptures, all ye who neither obey Chriſt's Command, nor do his Work. And *thou believeſt there is a God, thou doſt well, the Devils alſo believe and tremble*, Jam. 2. 19. and ſo thou mayſt believe there is a Chriſt, ſo did the Devil, and thou doſt well, but ſee if the Devil's Belief doth not condemn thee, but thou ſhouldſt ſhew the Works of thy Faith and of thy Belief, that thy Heart is purified, that thy Faith be not dead; for a dead Faith will plead for a Body of Death and Sin to the Grave, but the living Faith, the Gift of God, is the Victory over it, and doth purifie, through which Faith there is Acceſs to God, and in that Faith thou wilt pleaſe God, which the Saints now contend for, which Chriſt is the Author of. And, *He that ſaith he remaineth in Chriſt, ought even ſo to walk, even as he walked*, 1 John 2. 6. *And he that hath the Son hath Life, and he that hath him not, hath not Life; and he that believeth in the Son of God hath the Witneſs in himſelf*, 1 John 5. *and he that hath the Son hath the Father*. So this is more then an Outward Belief, as the *Phariſees* had of God and Chriſt to come, or others now that ſay

he

he is come, and do not receive him freely into their Hearts by Faith.

And therefore, *prove your ſelves, examine your ſelves, know you not your own ſelves, how that Jeſus Chriſt is in you except you be Reprobates.* So try and meaſure your ſelves by the Scriptures here, whether you be in the Life and Spirit of the Prophets, Chriſt and the Apoſtles, or in the Spirit of the falſe Prophets and Teachers. This is in Love to you all, that you may not ſin out your time.

And *Paul* ſaith, 2 *Cor.* 12. 17. *Did I make a Gain of you,* or peel you *by any of them whom I ſent unto you? I have deſired* Titus, *and with him I have ſent a Brother, did* Titus *make a Gain of you,* or peel you of any thing? *walkt we not in the ſelf-ſame Spirit? walked we not in the ſame Steps?* Now come Prieſts, try your ſelves, do not you make a Gain of People your ſelves, & by ſuch as you ſend amongſt them? do not you peel the People? do ye walk in the ſelf-ſame Spirit the Apoſtles were in, and in the ſame Steps? let your practice, and your Conſciences, and the People, and the Scriptures judge; for there is the Succeſſion, 2 *Cor.* 12. 17, 18. And you may ſee in your own margent-notes, ſuch falſe Teachers, who under a pretence of preaching the Truth, ſought only to fill their Bellies, whereas the true Teachers ſought the people: And now come try your ſelves by your own Marginal Notes in the Beginning of 2 *Cor.* and ſee whether of theſe Steps ye walk in, and whether you ſeek the people or to fill your Bellies. And in the Marginal Notes upon 2 *Theſ.* ſuch as lived idly of other mens Labours, were to be reproved ſharply, whom, if they did not obey *Paul's* Admonitions and Command, they were to have no Fellowſhip with them. So ſee and try your ſelves, ye Prieſts and Teachers by your own Marginal-Notes, and ſee whether you are not ſuch, as live idly on other Mens Labours, and ſo are ſuch, as deſerve, not only to be reproved ſharply, but to be ſuch, as with whom the true Church is not to have Fellowſhip. And do not you think there is many *Elymaſſes* now amongſt you, that ſeek to turn People from the true Faith, which Chriſt is the Author and the Finiſher of, which purifies the Hearts of People, by which Faith

they are justified, and by which Faith they have Access to the pure God? And will not *Elymas* plead for Imperfection and a Body of Sin and Death to the Grave, think you? and is not this seeking to a turn People from the true Faith, that gives them Victory? But you *Presbyterians*, what is become of your *Directory* that you made, and persecuted us for not following your Directory, and not giving you Means? And you *Independents*, what is become of your Church Faith, which you made at *Savoy* in eleven Dayes time? and persecuted us because we would not follow your Church Faith, and give you Maintenance, as many others have done since; because we cannot follow their Book Worship, which we told you then and do now, the Scripture is a better Book, then any you can make; and the Spirit of Christ is a better Directory then yours, who say, you have not the same Spirit they had, which gave forth Scriptures, and yet you will make Books for People to worship by; may not Christ's Words be verified upon you? *If the blind lead the blind both shall fall into the Ditch*: But Christ is the Author of our Faith, and Finisher, and not you; and the Scripture is a better Directory or Creed, then any of you all can make, and the Spirit is a better Directory and Leader, that gave the Scriptures forth, then yours, which ye have often said, ye have not the same Spirit that gave forth the Scriptures, and yet will give forth Directories, and Creeds and Faiths for other People, and persecute them for not believing, and not joyning to it, and not maintaining it, and you that held it up. Now the Scriptures were given forth to be believed, fulfilled, and practised, and read; and the Church was charged by the Lord to read it, as you may see in *Col* 4. 16. & 1 *Thes.* 5 27. and the Law and the Prophets were to be read and fulfilled: So we say, read them, and believe and practise them, and wait upon Christ, who doth fulfil them, and by his Holy Ghost, leads into all the Truth of them; and obey the Spirit of God by which ye may know the Things of God. And in the 9th chap. of *Neh.* it is said, *Thou gave them thy good Spirit to instruct them.* But you may see how they rebelled against it, and rebelled against his Prophets that walked in his Spirit.

And

And in *Acts* 7. 51. you may see the stif necked Professors and uncircumcised in Heart and Ears, *alwayes resisted the Holy Ghost, as your Fathers did, so do ye*; and these were Rebels against the Holy Ghost, who rebelled against the Prophets, rebelled against Christ, rebelled against the Apostles, yea, I say, they rebelled against Christ that was conceived by the Holy Ghost; and the Apostles that were in the Holy Ghost, they also rebelled against the Church that had Fellowship with them in the Holy Ghost, they rebelled against the Martyrs, and them that kept the Testimony of Jesus, the Spirit of prophecy; and those Rebels were of the Beast and the whore the false Church, Antichrist and the false Prophets, Deceivers and Teachers that preach for filthy Lucre, and for Means, that minded Earthly Things, and served not the Lord Jesus Christ, but their own Bellies, and preach People to themselves, or Parties, and not to Christ, but make a Prey upon them: And these Rebels were they that alwayes persecuted the true Church, and the Prophets, and Christ, and the Apostles, and the Martyrs, and quenched the Spirit, and grieved and vexed it, both in themselves and others, though they may get the Form of Godliness, but deny the Power thereof; and these that Rebel against the Holy Ghost and resist it, are such as hate the Divine and Spiritual Light of Christ, and will not come to it in themselves, lest it should reprove them, because their Deeds are evil; and these that rebel against the Spirit, are such as turn from the Grace of God into Wantonness, and walk despitefully against the Spirit of Grace; and these that rebel against the Spirit, say, that Christ the Heavenly Man hath not enlightned every man that cometh into the World with a Heavenly Light; and these also say, that the Grace of God which brings Salvation, and which hath appeared unto all men, they say, it is not sufficient to teach and to bring Salvation to all, and say it hath not appeared to every man, contrary to God and the Scriptures, who say, that *his Grace is sufficient*; and these Rebels say, that Christ hath not tasted Death, nor his Blood shed for all men; & these are the Makers of Sects, and bringers of People on Heaps that resist and rebel against the Holy Ghost, in which Holy

Spirit the Saints Fellowship is, and though the Prophets, Christ and the Apostles testifie against such as preach for filthy Lucre, and for Hire, yet they that rebel against his Spirit will have it, and compel People to pay it, though it be contrary to God and his Prophets, Christ and the Apostles Testimony; and though Christ commanded his Ministers or Messengers, *Freely ye have received freely give*, yet such as rebel against the Holy Ghost, and resist the good Spirit of God, as all their Fore-Fathers did, will force People to give it them, and they themselves will take it, contrary to his Command, and imprison and persecute them that will not give it them; and they that rebel against, and resist the Holy Ghost, though they may have all the Form of Godliness from *Genesis* to the *Revelations*, they will never bring People to Heaven, nor God, nor Christ, but like their Fore-Fathers, the *Pharisaical Jews*, shut up the Kingdom of Heaven from men, neither enter in themselves, nor suffer others, and among them is found all the Blood of the Prophets, and Christ, and the Apostles, and the Martyrs from the Foundation of the World unto this Day, and among such and by such was our Lord and Saviour slain; and these are the great Professors of God and Christ, Prophets and the Apostles and the Scriptures with their Lips, but their Hearts are afar off from God and Christ: And such as do resist the Holy Ghost, and rebel against it, they may well say, they have not the same Spirit and Power the Prophets and Apostles had, nor have heard God and Christ's Voice; and so if such will try themselves by the Scripture, they may see, neither Scripture nor the Spirit is their Rule for their Life and Practice; for they that rebel against the Spirit of God, and resist the Holy Ghost, rebel against God, his Prophets, Christ Jesus and his Apostles, and his People to this Day, though they make a Profession of the Words given forth by the Holy Ghost, and find Fault with their Fore-Fathers for persecuting the Prophets, Christ, and the Apostles, and the Martyrs, yet they follow them in their persecuting Spirit, and are direct Heirs to them, following them in their Succession, the Birth of the Flesh, that will persecute him that is born of the Spirit, making a Profession of the Scriptures

tures given forth by the Birth of the Spirit, and yet rebelling againſt the Spirit, and reſiſting the Holy Ghoſt, which moved all the Holy Men of God to ſpeak forth the Scriptures, and the ſame Holy Ghoſt is the Key to open them again; and they that are in the Holy Ghoſt, are in the Succeſſion to that Spirit the Apoſtles were in, and they that are in the Holy Ghoſt are in the Succeſſion to the Church-Fellowſhip, that was in the primitive Times, and are in the Succeſſion of praying in the Holy Ghoſt, and Comfort of it, and the Succeeders of feeding the Flock, and the overſeeing it in the Holy Ghoſt that the Apoſtles were in; and they that are the ſpiritual Succeſſors of the Apoſtles, are in the Holy Ghoſt that leads them into all Truth, as it led the Apoſtles into all Truth.

And in *Ezek.* 22. 25. to the End, *There is a Conſpiracy of the Prophets in the midſt thereof, like a roaring Lion ravening the Prey, they have devoured Souls, they have taken the Riches and precious Things, they have made many Widdows in the midſt thereof* (to wit *Jeruſalem*) *her Prieſts have broken my Law, and have defiled my Holy things, they have put no Difference betwixt the Holy and the Prophane, the Clean and the Unclean, &c. and I am prophaned amongſt them, her Prophets have daubed with Untempered Morter, ſeeing Vanity and divining Lyes, ſaying, thus ſaith the Lord when the Lord hath not ſpoken; the People of the Land have been violently oppreſſed by ſpoiling and robbing, and they vexed the poor and the needy; yea, they vexed the poor againſt his Right; I ſought for a man amongſt them that ſhould make up the Hedge, and ſtand in the Gap before me for the Land, that I ſhould not deſtroy it, but I found none.*

Now conſider this, ye Prieſts, Prophets and Profeſſors in *Chriſtendom*, try your ſelves, and ſee if you be not found in this Spirit as theſe Prieſts and Prophets were in under the Law? have ye not broken the Goſpel and the Command of Chriſt, as they broke the Law? Have you not made many Widows and Fatherleſs by caſting in priſon for your Tythes? Have not you ſaid, thus ſaith the Lord, and the Lord never ſpoke to you? Have not ye been like ravening Lions for your Prey? Have

not you vexed the poor and needy, and Stranger by oppreſſing and ſpoiling? And is not this contrary to the Goſpel and Chriſt's Command, who ſaith, *Freely ye have received, freely give.* So meaſure your ſelves and your Practice by this Scripture.

And Chriſt ſaith in the 10th of *John*, *An Hireling will flee becauſe he is an Hireling, and cares not for the Sheep.* And hath not this been fulfilled amongſt the Hirelings in this our Age? And Chriſt ſaith, *The Thief cometh not, but to ſteal, to kill & to deſtroy, but I am come that ye may have Life, and have it more abundantly, and all that come before me are Thieves and Robbers, but the Sheep did not hear them,* mark, *did not hear them, and I am the Door of the Sheep, if by me any man enter in, he ſhall be ſaved, and go in and out and find Paſture*; and therefore come now and try your ſelves by Chriſt's own Words, who is the good Shepherd and hath laid down his Life for his Sheep; and therefore what ſay you of all them that have killed and deſtroyed about Religion ſince the Apoſtles Dayes, and ſay they have not heard the Voice of Chriſt? do not theſe ſteal their Words from their Neighbours, and run and God never ſent them? and are Chriſt's Sheep to hear Thieves and Robbers? And is it not Chriſt which lighteth every man that cometh into the World? Is not he the Door, and muſt not every one that entreth into his paſture, enter in by the Light, or elſe how can they ſee the Door without the Light, which comes from him who is the Life; for it is ſaid, *The light which ſhines in the Heart, gives the Knowledge of the Glory of God in the Face of Chriſt Jeſus, who is the Door.* So they cannot enter into Chriſt the Door, but by the Light that gives the Knowledge; ſo try your ſelves all ye that ſay, Chriſt hath not enlightned every man that cometh into the World with a Heavenly and Divine Light, how you will come into the Door without this Light? and whether you that deny it do not keep People yet in Darkneſs, among the Hirelings, and Thieves and Robbers, and from the good Shepherd that laies down his Life for his Sheep, and are climbing up ſome other Way? but Chriſt's Sheep hear his Voice and follow him, who is the ſame to day

as

as yesterday, and so forever, though you say, there is no hearing his Voice now adayes.

And the Apostle saith, *Let no Man condemn you in Meats, or Drinks, or in Respect of a Holy-Day, or New-Moons, or Sabbath-Dayes, which are but a Shadow of Things to come, but the Body is Christ.* Now mark, for People to jangle about such Things, is but about Shadows of Things to come, and that which the Kingdom of God stands not in, but the Body is Christ; so Christ and his Body is to be minded, who is the Substance of such Things, that were Figures, Types or Shadows of him; and he is to be minded, who is the Head, and the Substance and Life of all.

And further the Apostle saith, *Let no man at his Pleasure bear Rule over you, by Humbleness of Mind, and worshipping of Angels, advancing himself into those Things which he never saw, rashly puffe up with his fleshly Mind, & not holding the Head, &c.*

Now consider this all ye that say, there is no hearing of God's Voice now adayes, nor Christ's Voice, and you have not the same Power and Spirit the Apostles had.

Therefore come try your selves by the Scripture, which you say is your Rule, are not you them that bear Rule with your pretended Humbleness of Mind, advancing your selves into Christ, the Prophets and Apostles Words, which you never saw in that Spirit that gave them forth, and rashly puffe up in your fleshly Minds: Now consider whether People must own such as the Apostle cryed against in his Day now in our Dayes, I say, them that do hold Christ Jesus the Head, to be their Teacher, and their Prophet, and their Shepherd, whether they must hold up such, yea or nay? And further the Apostle saith, *If ye be dead with Christ from the Ordinances of the World, why as though ye live in the World are ye burdened with Traditions? touch not, taste not, handle not, which all perish with the Using, after the Commandments and Doctrines of Men, which Things indeed have a Shew of Wisdom in a voluntary Religion, &c.* mark, a voluntary Religion, then it is not the Religion that is pure, which *James* speaks of, &c.

Therefore whether or no we must not follow the Apostle here-

in our Age, as the Saints were in their Age, and not to touch, taste nor handle the Doctrines of Men or Commandments of Men, which will perish with the Using, though they may have a Shew of Wisdom in a voluntary Religion; them that be not dead with Christ may follow such Traditions and Ordinances of Men; and touch, taste and handle that which perisheth with the Using; but they that be dead and risen with Christ, cannot follow such Things, as in *Col.* 2. So try your selves by this Scripture whether you follow the Apostles Doctrine, or such as he forbad.

And in 1 *Tim.* 4. the Apostle saith, *The Spirit speaks expresly that some shall depart from the Faith in the latter Times, and shall give Heed to the Spirit of Error, and Doctrines of Devils, which speak Lyes in Hypocrisie, having their Consciences seared as with an hot Iron, forbidding to marry, and commanding to abstain from Meats, which God hath created to be received with Thanks giving of them that believe and know the Truth; for every Creature of God is good, and ought not to be refused, if it be received with Thanks-giving, for it's sanctified by the Word of God and Prayer.*

Now come and try your selves, all ye that forbid Meats and Marriages, are not you these that the Apostle propheſied of, and the Spirit spoke of, that are departed from the true Faith that the Apostles were in, and are in the Spirit of Error and Doctrine of Devils, which speaks Lyes in Hypocrisie, having your Consciences burned with an hot Iron, and are out of the Belief and the Truth that the Apostles were in, and so see not the End of God's creating of his Creatures, to be received with Thanks giving, who saith, every Creature of God is good and nothing ought to be refused, if it be received with Thanks giving, for it is sanctified by the Word of God and Prayer; so not sanctified to you that forbid them, neither do ye know the End of God's creating them. *So be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap, for he that soweth to the Flesh, shall of the Flesh reap Corruptions, but he that soweth to the Spirit, shall of the Spirit reap Life Everlasting*, Gal. 6. 7, 8.

Now come try your selves all ye Teachers in *Christendom*, and look into your Fields or Vineyards, and see what you have there

there ſown, and ſee what a great Crop of Corruptions and all Manner of Evils you may reap out of them; for you ſaying you have not the ſame Spirit, and Plow, and Flail, and Faith that the Apoſtles had, then you cannot ſow unto the Spirit, by which you might reap Life eternal; and though you may have all the Scriptures from *Geneſis* to the End of *Revelations*, if you have not the ſame Spirit as they had that gave them forth, you cannot ſow to the Spirit, neither are you Succeſſors of the Prophets and Apoſtles, except you are in the Spirit that gave forth Scriptures. And the Apoſtle ſaith, *Let every man prove his own Work, and then ſhall he have Rejoycing in himſelf only, and not in another.* So now try your ſelves ye Prieſts and Teachers, and prove your own Work, and ſee what Joy ye have in it; for to rejoyce in another Man's Work, the Prophets or Apoſtles, is not to rejoyce in your own Work, the Work that God hath wrought in you; and if you come to this, you muſt come to the Light (as Chriſt ſaid) to ſee whether your Works be wrought in God, that ye may have Joy in him, and in your ſelves in his Spirit. Again the Apoſtle ſaith, *Let him that is taught in the Word communicate unto him that teacheth in all good things*, Gal. 6. 6. Now is not this the Scripture which you bring for your Maintenance? But what is this to prove your forced Maintenance by, and to caſt People in Priſon, if they will not give you Tythes, or Mid-ſummer-dues, Eaſter-Reckonings, and the like; this was ſpoken to them that were taught in the Word, not to them whom they did not teach, and to force from them: But you uſe to ſay, why do not they come, and hear? they may come if they will; did the Apoſtles force a Maintenance from any that did not hear them, and ſay, they might come if they would, and we have a Law to compel it from you; if ſo, where is it written in the Scripture, which you ſay is the Rule? but in this your Practice have not you thrown away Chriſt's Law and Command, who bids freely to give, as they had received. But the Apoſtle ſaith, *he that is taught in the Word*, he doth not ſay, he that is taught in the Letter; *John* ſaith, *In the Beginning was the Word, and in him was Life, and this Life was the Light of Men, and this is the true Light*

that

that lighteth every Man that cometh into the World: And you that deny this Light, do not you deny the Teaching of the Word, and call the Light natural? and then in your Account is not the Word natural? therefore how can you have the good Things communicated to you, which do not communicate the good and everlasting Things to People; and you see that the Apostle would not receive of them that he did teach the good Word to, but laboured with his Hands, that he might keep the Gospel without Charge, and shew an Example to all that succeeded him, neither would he use his Power; but have not you gone beyond this Power, and abused it; try your selves, 1 *Cor.*9. *Gal.*6. And in *Luke* 8. *And* Joanna *Wife of* Herod's *Steward and* Susanna, *with many others, which ministred unto Christ of their Substance.* Now this Scripture, which ye also bring, proves nothing for your forced Maintenance, for what they did they did it freely; for Christ never made a Law to force People to give him and his Disciples Maintenance; if you say he did, shew where it is written. Again, *Habbakkuk* saith in *Hab.* 2. 9. *Wo to him that coveteth an evil Covetousness to his House.* And therefore take Heed of this Wo coming upon you, all ye that covet an evil Covetousness to your House, that ye may set your Nests on high, who have coveted and taken other Peoples Goods that ye have done no Work for, be sure it will, except ye repent. And in *Amos* 6. is it not said, *Wo to them that chant, or sing to the Sound of the Viol, and invent to themselves Instruments of Musick like* David, *that drink Wine in Bowls, and anoint themselves with the chief Ointments, but they are not grieved for the Affliction of* Joseph. Now consider this ye Priests and Professors and others, and try your Practice by this Scripture, and whether you are not found in these Practices, and putting far away the evil Day, and approach the Seat of Iniquity? and are not you them that stretch your selves upon your Beds? and therefore see what Judgments the Lord threatned should come upon such; and do ye think the like Judgments will not come upon you, that are found in their Practices: And therefore do not profess the Scriptures to be your Rule, except you walk in the Spirit, which was both Leader and

and Rule to the holy Men of God that gave it forth, and according to their Example that gave it forth in Life and Practice; for if ye do not, ye are judged and reproved by the holy Scripture, and the Spirit of God and Christ, by which they were given forth.

Worceſter *Priſon, the 11th Moneth*, 1664. *George Fox.*

THE END.